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ABSTRACT

Intended to help teachers present Indian legends for the maximum benefit and enjoyment of students, this guide provides background information and learning activities for seven legends derived from the Dakota, Ojibwe, and Winnebago tribes. Introductory material discusses the history and purposes of tribal legends and outlines student objectives and teaching procedures. The legends and learning activities are organized by tribe in three sections. Each section introduces the tribal legends' common character, or trickster, and presents two or three legends, some of which feature the trickster. Each story is accompained by definitions of concepts and vocabulary, discussion questions, biographical notes about the storyteller, and a series of activity sheets. Activities focus on comprehension and vocabulary development and include word finds, crossword puzzles, alphabetizing practice, etc. The Dakota section introduces the trickster Unktomi and presents the legends "Tibdo" and "Unktomi and the Ducks." The Ojibwe section introduces Waynaboozhoo and presents "The Legend of the Owl," "Mikinok and Waboozoons," and "Waynaboozhoo and the Geese." The Winnebago section introduces the trickster Wukjunk kuhguh and presents "How the Gullies and Ditches Came to Be" and "The Trickster and the Tree." The guide accompanies a set of booklets presenting the legends in picture book format. (JHZ)

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LEGENDS OF THE

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INDIAN
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FOREWORD

TEACHER'S GUIDE: Legends of the Dakota, Ojibwe and Winnebago provides background information and activities for teachers using the following legends developed by the Indian Elementary Curriculum Project: *How the Gullies and Ditches Came to Be, The Legend of the Owl, Mikinok and Waboozoons, The Trickster and the Tree, Tibdo, Unktomi and the Ducks,* and *Waynaboozhoo and the Geese.* The guide was written to assist teachers in presenting the stories for the maximum benefit and enjoyment of students. The activities are designed for use with early elementary students, although the legends themselves are appropriate for any age group.

The materials were developed to supplement existing reading or language arts programs. Two of the stories, *Waynaboozhoo and the Geese* and *Unktomi and the Ducks,* are also available in filmstrips developed by the Indian Elementary Curriculum Project. Legends are best narrated, for originally they were told orally from memory. Storytellers can convey various levels of meaning depending on their skill, audience, and purpose. As there are no standardized spellings of Dakota, Ojibwe and Winnebago words, the preferred spellings of the storytellers are used.

It is strongly recommended that teachers read about each tribe from the resources provided or consult knowledgeable individual resources. It is important to keep in mind that each tribe is unique, with complex and dynamic cultures.

INTRODUCTION

Legends are stories which have been passed down orally through many generations and recorded in the memories of Indian people. These legends serve many purposes: to educate, to entertain, to teach values, to explain natural phenomena, and to give historical information. Many of them are simple, yet complex. They may be simple on a literal level yet complex in their subtle meanings and themes. The legends vary from important moral lessons to humorous anecdotes. The stories are often told by tribal elders and frequently vary with each retelling. Elders are teachers whose life experience and wisdom enable them to transmit knowledge to younger people.

Often each tribe has a unique figure who appears in many legends. In the case of the Dakota, that figure is called *Unktomi*; for the Ojibwe, *Waynaboozhoo*; and for the Winnebago, *Wakjunk kuhguh*,[1] or "Foolish One." The names come from the oral tradition of the tribes, therefore, there are no standardized methods of writing them. The locale of a given Indian storyteller may also account for variations in the pronunciations of the names.

The figures mentioned above are usually described as cultural heroes or tricksters. They are further described as being supernatural as well as having human characteristics. In legends, they are usually mischievous, often tricking others. In the end, however, their tricks often turn on themselves. The people recognized in the tricksters both their virtues and their faults. Since they often displayed human foibles, the people learned from them.

A significant characteristic of tricksters is that they had the power of transformation. Through this power, they changed into beings from any species. For example, they became animals, trees, birds, or flowers, depending on their needs in given situations. When they assumed other forms, however, they were limited to the nature of those beings. That is, if the trickster changed into a flower, he could not walk or run like human or animal beings, but he assumed all the characteristics of a flower. This power, in addition to their teachings and assistance, made the tricksters into complex figures in the legends.

Many legends are told only in the winter months. One reason for this is that the people wanted to be certain that the tricksters were not listening to the stories told about them. Since they possessed the power of transformation, they could be listening while transformed into animals or plants. Another reason is that many animals, often the principal characters in legends, hibernate during the winter months. Therefore, there is no danger of them overhearing the people talking. Finally, cold weather kept people indoors, and they told stories during long winter evenings.

These tribes also have legends other than trickster stories. In the oral tradition of the tribes, there is a wide variety of legends, myths, songs, parables, fables, allegories, and prayers.

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[1] *Wakjunk kuhguh* (wuk junk kuh guh) is pronounced as one word.

I. OBJECTIVES

A. Given the introduction:

1. The students will correctly state that a legend is a story handed down by oral tradition.

2. The students will correctly state three purposes of legends.

3. The students will correctly state that legends vary with each retelling.

4. The students will correctly state that legends are usually told by elders.

5. The students will correctly describe tricksters as: 1) unique characters or figures in the legends of many Indian tribes; 2) cultural heroes; 3) having supernatural as well as human characteristics; 4) having the ability to change themselves into other forms; and 5) as being mischievous.

6. The students will correctly identify winter as the season when legends were told.

7. The students will correctly complete the legends crossword puzzle.

B. Upon completion of the legends, the students will discuss them using the questions and activities provided.

II. MATERIALS NEEDED

A. Legends

B. The legends crossword puzzle, duplicated for each student

C. Discussion sheets

D. Activity sheets, duplicated for each student

III. DIRECTIONS AND PROCEDURES FOR TEACHERS

A. Discuss the legends introduction with the students, emphasizing the following:

1. A legend is a story handed down orally from one generation to another.

2. Legends serve several purposes: to educate, to entertain, to teach values, to explain natural phenomena, and to give historical information.

3. Legends generally vary from storyteller to storyteller.

4. Legends are usually told by elders.

5. Trickster is a term often used to describe a unique character or figure in the legends of many Indian tribes. This character is often described as a cultural hero; as having supernatural as well as human characteristics; as having the ability to change into other forms; and as being mischievous.

6. Winter is the season in which legends were traditionally told.

B. Introduce the trickster characters to the students before reading the legends. Exercises are included in the unit to assist you.

C. Review the vocabulary words provided in the unit with the students before each legend is used.

D. Read each legend then discuss it with the students, utilizing the discussion sheets provided.

E. Have the students complete the activities in the unit, as they are presented. Answers for the teacher are provided on the back of each activity sheet.

IV. CONCEPTS AND VOCABULARY

A. Dakota - a North American tribe of Indian people, also known as Sioux. Dakota means "friend" or "ally." For further information about the Dakota, see Section VII, Resources.

B. Elder - a teacher whose life experience and wisdom enables him/her to transmit knowledge.

C. Legend - a story handed down orally from one generation to another.

D. Ojibwe - a North American tribe of Indian people also known as Chippewa and *Anishinabe* (ah nish i nah bay). For further information about the Ojibwe, see Section VII, Resources.

E. Oral tradition - the passing down of customs, beliefs and legends from one generation to the next by word of mouth.

F. Supernatural - of, pertaining to, or being above or beyond what is explainable by natural laws or phenomena.

G. Transformation - a change in form, appearance, nature, or character.

H. Trickster - a term often used to describe a unique character or figure in the legends of many Indian tribes. This character

is often described as a cultural hero; as having supernatural as well as human characteristics; as having the ability to change into other forms; and as being mischievous.

I. *Unktomi* (un kto'me) - the trickster in the legends of the Dakota. In the Dakota language, *Unktomi* means "spider." He is also called *Iktomi* or *Unkdohme*.

J. *Waynaboozhoo* (way'nuh boo zhoo) - a unique figure appearing in various guises in the legends of the Ojibwe; the Ojibwe trickster. This figure is also called *Nanabozho*, *Nanabush* and *Manabozho*.

K. Winnebago - a North American tribe of Indian people also known as *Hochugara* (ho chug gara). For further information about the Winnebago, see Section VII, Resources.

L. *Wukjunk kuhguh* (wuk junk kuh guh) - the trickster or "Foolish One" of Winnebago legends.

V. ACTIVITY VARIATIONS

A. Divide the students into small groups and select a storyteller for each. Have the storyteller retell one of the legends in the unit. Record each storyteller's version of the story; wait a few days and repeat. This will demonstrate how stories change in the retelling of them.

B. Have the students dramatize one of the legends using cut-outs, puppets, and/or creative drawings as props.

C. Have the students tell or write a story they know.

D. Have the students research the names of tricksters from other tribes.

VI. EVALUATION

A. Did the students state that a legend is a story handed down by oral tradition?

B. Did the students state three purposes of legends?

C. Did the students state that legends vary with each retelling?

D. Did the students state that legends are usually told by elders?

E. Did the students correctly describe characteristics of tricksters?

F. Did the students identify winter as the season when legends were told?

G. Did the students correctly complete the legends crossword puzzle?

H. Did the students discuss the legends, using the questions and activities provided?

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The Owl and the Lemming (motion picture), ACI Films, Inc., P.O. Box 1898, 12 Jules Lane, New Brunswick, New Jersey 08902, 1974. 7 minutes, color.

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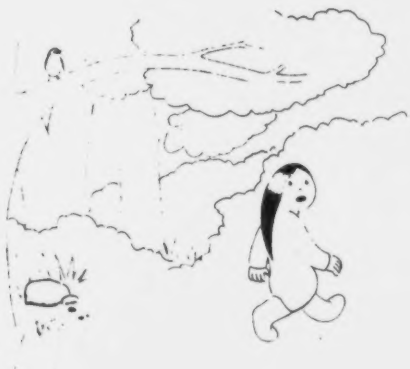
LEGENDS OF THE DAKOTA



TIBDO

UNKTOMI AND THE DUCKS

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INTRODUCING *UNKTOMI*

The Dakota, like many other tribes, have a trickster. The Dakota trickster is called *Unktomi*, *Unkdohme*, or *Iktomi*, depending upon individual and regional variations in the language.

Ella Deloria describes *Iktomi* as follows: "The trickster in Dakota mythology; always visualized as having the appearance of a man. He is out to get the better of others, but generally comes through the loser. The name is also the word for spider, and some translators and interpreters call him 'Spider' in English."[2] *Iktomi* can change into other forms, and often does to achieve his ends. Other characteristics Deloria attributes to *Iktomi* are the following: he poses in order to make people believe he is sincere; he calls everyone his younger brother; he is overenthusiastic, often bringing ridicule on himself as a result; he delights in weeping; he flatters people and animals into helping him accomplish what he wants; he is always begging to participate in whatever activity is going on; and he always has an ulterior motive.[3]

James LaPointe, in his book, *Legends of the Lakota*, describes *Iktomi* as a quick-witted schemer who loves to trick people. The *Iktomi* legends usually portray the problems of mankind. The story is told in a light and amusing way, leaving the moral to the individual listener. He further states that the stories "...illustrate what happens when one fails to heed the edicts and customs of social living."[4]

Another source, Richard Cropp, also provides a description of *Iktomi* when he says: "Iktomi, the Spider, the anti-hero, is quite as stout a fellow as one will find in any tale...."[5] Cropp gives a warning about telling stories in Dakota: "A small warning; it is said, among the Decotah, that such tales are for telling in winter and that, if told in summer, snakes may come. If you break this tabu, the undersigned disclaims all responsibility."[6]

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[2]Ella Deloria. *Dakota Texts*. (Vermillion, South Dakota: Dakota Press, 1978), p. 5.

[3]Ibid., pp. 5-17.

[4]James LaPointe. *Legends of the Lakota*. (San Francisco: The Indian Historian Press, 1976), p. 94

[5]Richard Cropp. *Dacotah Tales*, The U.S. Office of Education, Department of Health, Education and Welfare (Sioux Falls, South Dakota: Southeast South Dakota Educational Service Center).

[6]Ibid.

DIRECTIONS FOR TEACHERS

1. Introduce *Unktomi* to the students, emphasizing the following characteristics:

   A. He is out to get the better of others, but generally comes out the loser.

   B. He has the appearance of a man, but can change into other forms.

   C. He poses in order to make people believe he is sincere.

   D. He calls everyone his younger brother.

   E. He is overenthusiastic.

   F. He delights in weeping.

   G. He flatters people and animals into helping him accomplish what he wants.

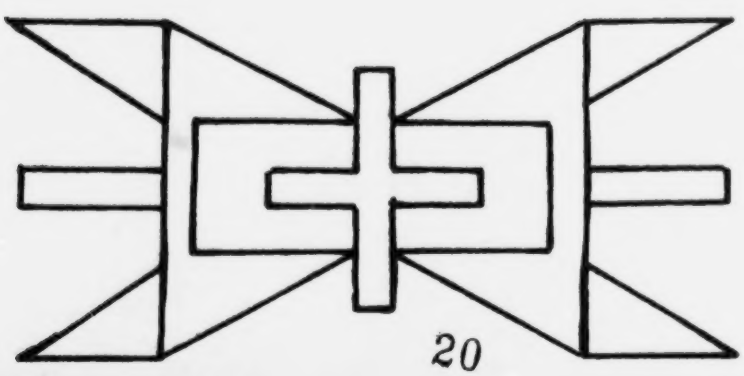
   H. He is always begging to participate in whatever activity is going on.

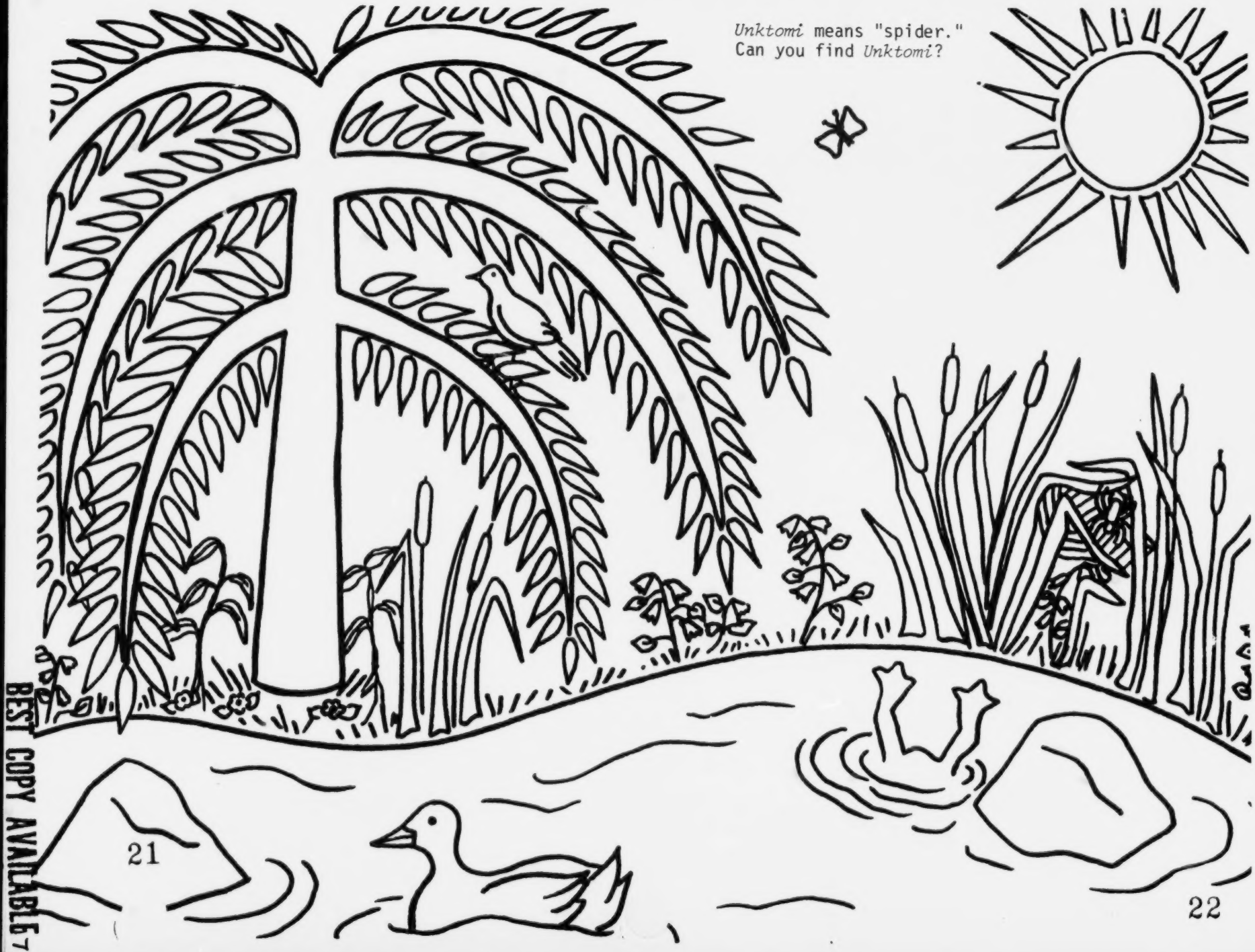
   I. He always has an ulterior motive.

   J. He is a quick-witted schemer who loves to trick people.

2. Duplicate and distribute the following drawing of *Unktomi*, as a spider, and have the students find him in the picture.

3. Complete the flannel board characterization of *Unktomi*.





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ANSWER

Unktomi means "spider."
Can you find *Unktomi*?

Drawing by Nancy Hands

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UNKTOMI FLANNEL BOARD PATTERN

19

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UNKTOMI FLANNEL BOARD

DIRECTIONS FOR TEACHERS

1. Using the pattern provided, create a flannel board figure of *Unktomi*.

2. Have each student draw flannel board patterns of other forms that *Unktomi* might change into (examples: bird, tree, eagle, flower, bear).

3. Have each student create a short story about *Unktomi* as the form chosen.

4. As an alternative activity, have the students adapt the story, *Unktomi and the Ducks*, to flannel board.

TIBDO

A long time ago, two young cousins, *Tibdo*[1] and *Wenonah*,[2] lived with their grandmother, *Kunsi*,[3] in the woods.

One morning, *Kunsi* said to her grandson, "*Tibdo*, will you go into the woods to look for something to eat? When you return home, bring some wood for the fire."

As *Tibdo* left, he said, "*Kunsi*, I will be back as soon as I can."

---

[1]*Tibdo* (teeb' dŏ) -- Dakota word meaning "elder brother."

[2]*Wenonah* (wee noo' nah) -- Dakota word meaning "a girl who is the firstborn child."

[3]*Kunsi* (kooň shee') -- Dakota word meaning "grandmother."

Wenonah, the granddaughter, stayed at home to help *Kunsi* and to keep her company.

Tibdo was gone all day. *Kunsi* said, "*Wenonah*, it is getting dark and *Tibdo* is not yet home." *Wenonah* answered, "Do not worry, I will go look for him."

Wenonah walked in the woods and called, "*Tibdo!*" "*Tibdo!*" "*Tibdo!*" She looked for *Tibdo* a long time but soon it was very dark. *Wenonah* had to go back home.

When *Wenonah* got home, she said, "*Kunsi*, the woods were too dark and I could not find *Tibdo*. Maybe he will be back soon." *Kunsi* and *Wenonah* waited for *Tibdo*, but he did not return. Finally, they went to bed.

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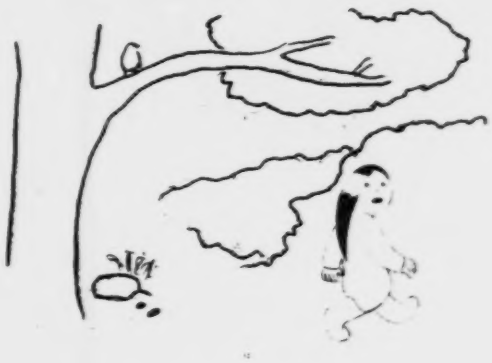
When they woke up the next morning, *Tibdo* was still not home. *Kunsi* said, "Maybe *Tibdo* fell asleep in the woods. Go look for him again. This time, call even louder so that he can hear you."

Wenonah again left home to look for *Tibdo*. As she walked, she thought of all the places he could have gone. She often stopped to listen, but all she could hear were the sounds in the forest.

Finally, *Wenonah* went to the lake. She knew this was one of *Tibdo's* favorite places. He had often told her of the hunting and fishing he had done there. She looked and looked, but still could not find him. As she looked, she again called, *"Tibdo!" "Tibdo!" "Tibdo!"*



As *Wenonah* called, she heard the same call coming back to her, *"Tibdo!" "Tibdo!" "Tibdo!"* She looked around to see who was mocking her and found that it was a little bird.

Sometimes in the woods, you can hear the bird calling *"Tibdo!" "Tibdo!" "Tibdo!"* This bird is a wren, and some people say it is still looking for *Tibdo*.

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CONCEPTS AND VOCABULARY

A. Cousin - a son or daughter of one's aunt or uncle.

B. Dakota - a North American tribe of Indian people, also known as Sioux. Dakota means "friend" or "ally." For further information about the Dakota, see Section VII, Resources.

C. Favorite - best-liked.

D. Forest - an area covered with trees; woods.

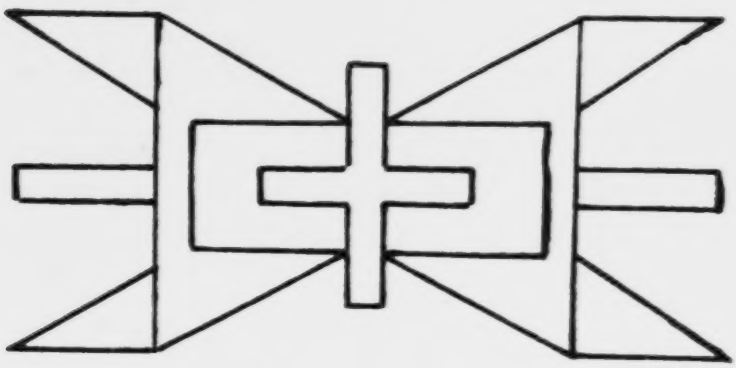
E. *Kunsi* (koon̆ sheé) - a Dakota word meaning "grandmother."

F. Mock - to imitate or copy; mimic.

G. *Tibdo* (teeb́ dō) - a Dakota word meaning "elder brother."

H. *Wenonah* (wee noó nah) - a Dakota word meaning "a girl who is the firstborn child."

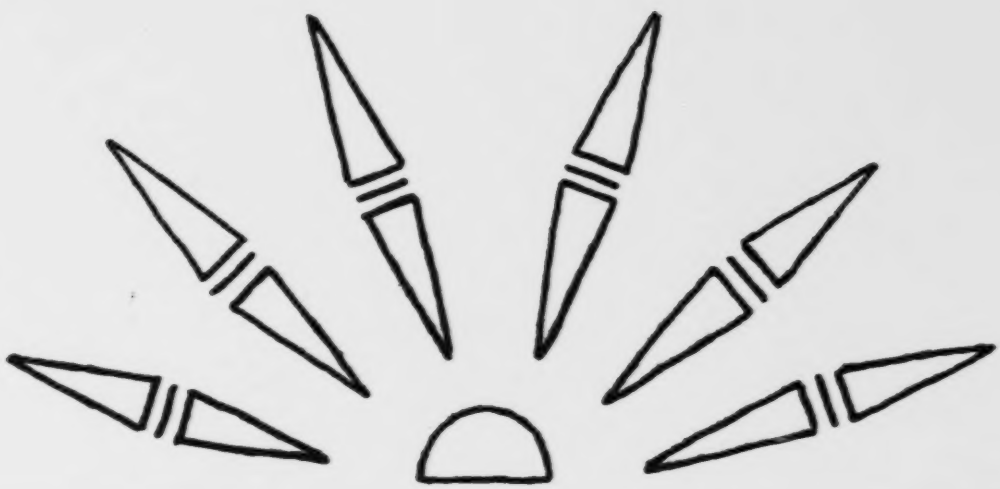
I. Wren - any of numerous small, active songbirds with dark brown plumage barred with black. Wrens have long slender bills. Their diet is made up mainly of small insects. Wrens lay from four to nine eggs in cavities or globular nests. Wrens are also perching birds. They have a distinctive way of perching. When perching, wrens are tipped slightly forward with their tails almost straight up in the air.



TIBDO

DISCUSSION SHEET

1. Why do you think *Tibdo* and *Wenonah* lived with their grandmother?
2. What kind of food do you think *Tibdo* looked for in the woods?
3. What did *Kunsi* and *Wenonah* think happened to *Tibdo*?
4. As *Wenonah* looked for *Tibdo*, what sounds do you think she heard in the forest?
5. Why do you think the bird started calling *Tibdo*?
6. What do you think happened to *Tibdo*?



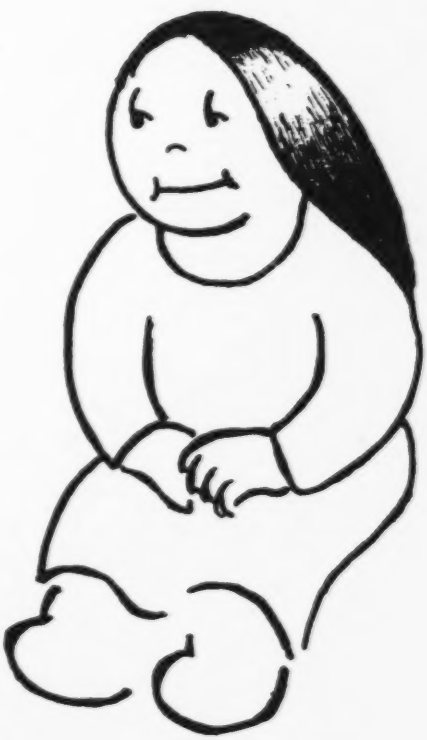
TIBDO

ACTIVITY SHEET ONE

MATCHING

Read the sentences in each box. Then draw a line to the picture it matches.

This is *Tibdo*. In Dakota, *Tibdo* means "elder brother."	This is *Kunsi*. In Dakota, *Kunsi* means "grandmother."	This is *Wenonah*. In Dakota, *Wenonah* means "a girl who is the firstborn child."



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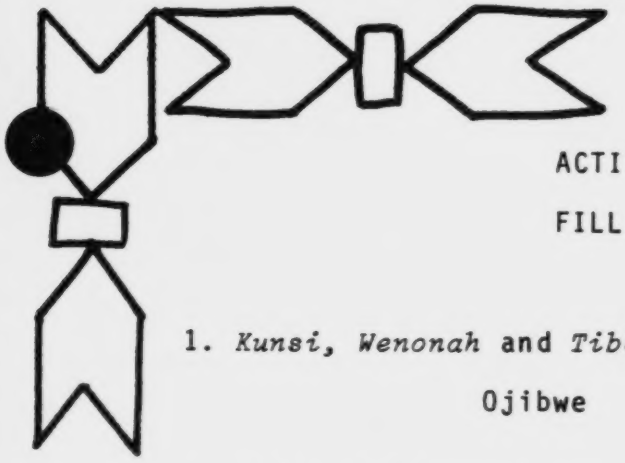
TIBDO
ACTIVITY SHEET ONE
MATCHING
ANSWERS

Read the sentences in each box. Then draw a line to the picture it matches.

This is *Tibdo*. In Dakota, *Tibdo* means "elder brother."	This is *Kunsi*. In Dakota, *Kunsi* means "grandmother."	This is *Wenonah*. In Dakota, *Wenonah* means "a girl who is the firstborn child."



TIBDO

ACTIVITY SHEET TWO

FILL IN THE BLANKS

1. *Kunsi, Wenonah* and *Tibdo* belong to the _____ tribe.

   Ojibwe Dakota

2. *Tibdo* and *Wenonah* are _____.

   cousins sisters

3. *Wenonah* looked for *Tibdo* in the _____.

   house woods

4. One of *Tibdo*'s favorite places was the _____.

   lake sky

5. *Wenonah* returned home after it became _____.

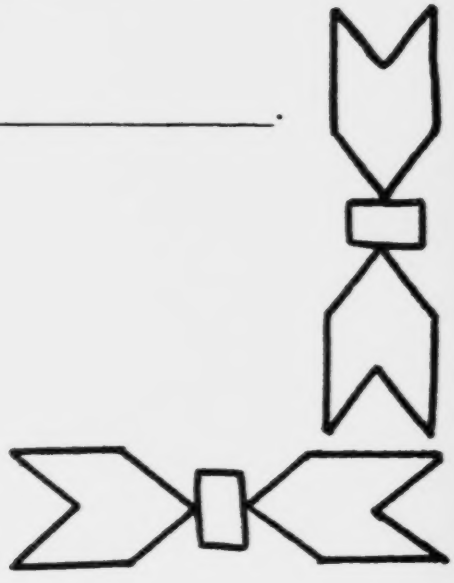
   light dark

6. *Wenonah* heard a little bird _____ her.

   mocking calling

7. The little bird was a _____.

   parrot wren



TIBDO

ACTIVITY SHEET TWO

FILL IN THE BLANKS

ANSWERS

1. *Kunsi, Wenonah* and *Tibdo* belong to the _____DAKOTA_____ tribe.

   Ojibwe Dakota

2. *Tibdo* and *Wenonah* are _____COUSINS_____.

   cousins sisters

3. *Wenonah* looked for *Tibdo* in the _____WOODS_____.

   house woods

4. One of *Tibdo*'s favorite places was the _____LAKE_____.

   lake sky

5. *Wenonah* returned home after it became _____DARK_____.

   light dark

6. *Wenonah* heard a little bird _____MOCKING_____ her.

   mocking calling

7. The little bird was a _____WREN_____.

   parrot wren

TIBDO

ACTIVITY SHEET THREE

MAKE A SENTENCE

Write a sentence with each set of words.

1. gone day. was all *Tibdo*

_____

2. woods The dark. were

_____

3. lake. to went the *Wenonah*

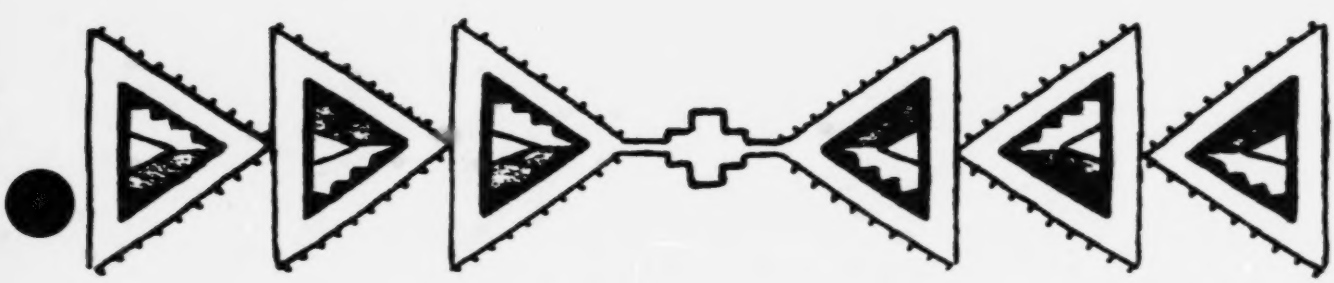
_____

4. not *Tibdo* return. did

_____

5. wren *Wenonah*. A mocked

_____



TIBDO

ACTIVITY SHEET THREE

MAKE A SENTENCE

ANSWERS

1. *Tibdo* was gone all day.

2. The woods were dark.

3. *Wenonah* went to the lake.

4. *Tibdo* did not return.

5. A wren mocked *Wenonah*.

ACTIVITY SHEET FOUR

FILL IN THE BLANKS

From the word list below, choose the word which matches the definition. Write the word in the blanks.

_ _ _ _ _ _ _

"friend" or "ally"

_ _ _ _ _

copy

_ _ _ _ _ _ _

son or daughter of one's aunt or uncle

_ _ _ _

bird

_ _ _ _ _ _ _

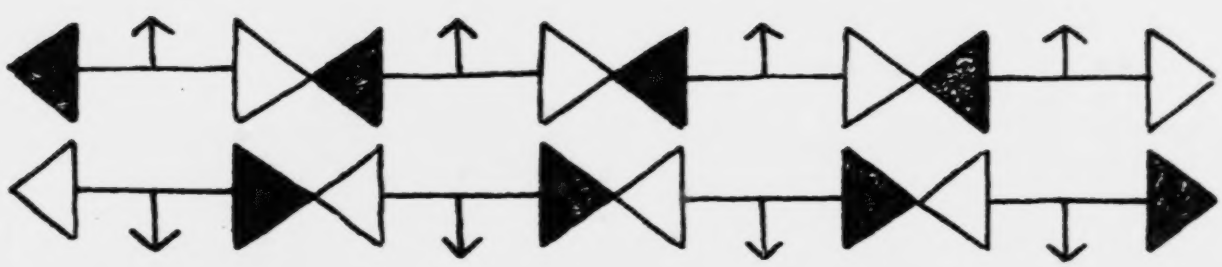
woods

_ _ _ _ _ _ _ _ _

best-liked

WORD LIST

cousin	favorite	mock
Dakota	forest	wren



ACTIVITY SHEET FOUR

FILL IN THE BLANKS

ANSWERS

From the word list below, choose the word which matches the definition. Write the word in the blanks.

D A K O T A

"friend" or "ally"

M O C K

copy

C O U S I N

son or daughter of one's aunt or uncle

W R E N

bird

F O R E S T

woods

F A V O R I T E

best-liked

WORD LIST

cousin	favorite	mock
Dakota	forest	wren

ACTIVITY SHEET FIVE

WORD FIND

Find the words from the word list below and circle them.

n	p	q	m	o	c	k	o	k	f	h	t	r
v	w	a	g	x	c	a	g	j	k	a	t	a
t	w	o	o	d	s	l	t	k	n	o	b	o
c	q	n	g	u	z	v	h	g	c	b	d	q
o	t	a	m	l	r	m	o	t	l	a	k	e
u	n	a	o	z	m	a	m	p	a	o	d	o
s	t	w	n	f	e	c	e	l	p	t	a	a
i	c	r	d	p	m	D	n	k	l	a	c	d
n	o	e	c	k	d	a	m	t	o	d	b	a
k	o	n	m	z	b	k	e	f	o	k	z	q
g	o	g	t	l	z	o	v	a	k	u	t	z
w	q	m	k	c	l	t	z	t	m	d	a	p
d	a	r	k	d	n	a	g	n	h	c	m	m

WORD LIST

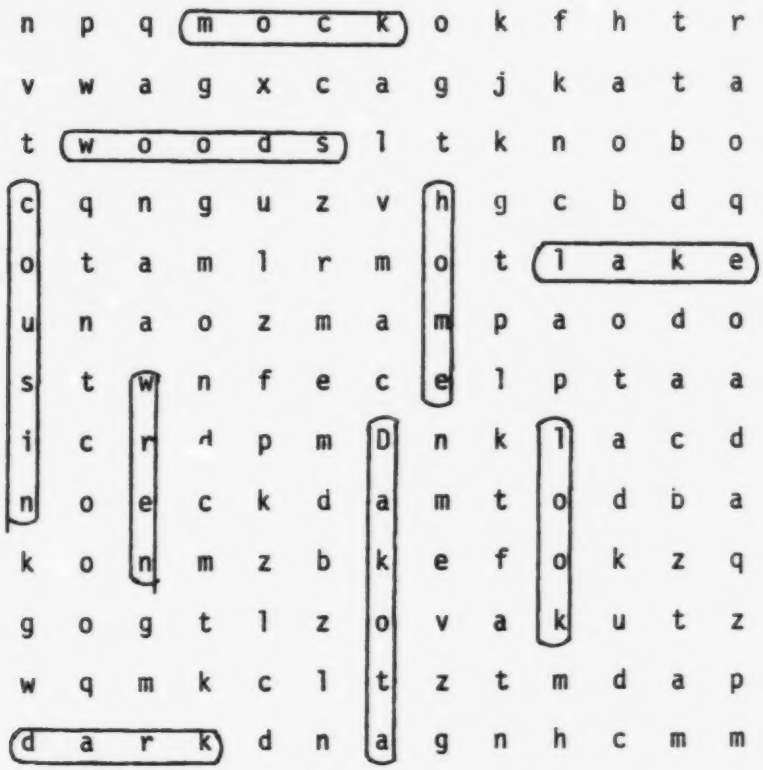
cousin	home	mock
Dakota	lake	woods
dark	look	wren

ACTIVITY SHEET FIVE

WORD FIND

ANSWERS

Find the words from the word list below and circle them.


n p q m o c k o k f h t r
v w a g x c a g j k a t a
t w o o d s l t k n o b o
c q n g u z v h g c b d q
o t a m l r m o t l a k e
u n a o z m a m p a o d o
s t w n f e c e l p t a a
i c r d p m D n k l a c d
n o e c k d a m t o d b a
k o n m z b k e f o k z q
g o g t l z o v a k u t z
w q m k c l t z t m d a p
d a r k d n a g n h c m m

WORD LIST

cousin	home	mock
Dakota	lake	woods
dark	look	wren

UNKTOMI AND THE DUCKS

One day, *Unktomi*[1] was traveling through the woods. *Unktomi* traveled a lot. He always had a buffalo robe thrown over his shoulders. In his pack he carried a bag of songs, tricks, and stories.

As the day went on, *Unktomi* began to feel hungry. He thought, "I must find something to eat for my dinner."

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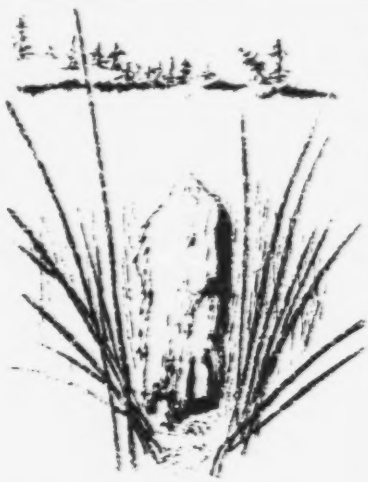
[1]*Unktomi* (un kto´me) - the Dakota trickster. In the Dakota language, *Unktomi* means "spider."



Unktomi looked for berries but did not find any. He tried to catch a rabbit. However, the rabbits stayed away from him. They knew about *Unktomi* and his tricks. Other animals knew about his tricks, too. They scurried away when they saw *Unktomi* coming. Birds flew into the sky when he came near. *Unktomi* knew it was going to be a hungry time.

As he traveled on, *Unktomi* became hungrier and hungrier. Just as he was about to give up hope of finding food, he came to a lake. There, he saw a flock of ducks and geese. *Unktomi* thought, "I could have a big fat duck or maybe even a goose if I act wisely."

He thought and thought. Then *Unktomi* got an idea. With his plan in mind, *Unktomi* pulled his buffalo robe around himself. He then slipped quietly into the weeds. He plucked some of the weeds and stuffed them into his pack.

Unktomi then strolled along the lakeshore. He made sure the ducks and geese saw the pack on his back. Seeing *Unktomi*, the ducks and geese all started shouting. They yelled, "*Unktomi*! *Unktomi*! Where are you going? What are you carrying on your back?"

Unktomi pretended not to hear them. He thought, "I will wait until they get to shore before answering them."

Soon all the ducks and geese scrambled to shore. They waddled after *Unktomi*, yelling, "*Unktomi*! *Unktomi*! Wait! Wait!" *Unktomi* stopped. The ducks and geese gathered around him. They spluttered, "What do you have in your pack? Do you have some stories? Do you have some songs?"

Unktomi answered, "Yes, I have a few songs in here." The ducks and geese were very excited. They shouted, "*Unktomi*, please sing us a song. We want to dance!"

He paused for a moment, then replied, "Oh, all right, if you really want to dance. However, you must first build a large grass lodge. The songs in my pack are indoor songs. I cannot sing them outside. We need a dance lodge."

The ducks and geese were so happy that they agreed to build a lodge. They worked and worked until the lodge was finally finished.

The ducks and geese said, "*Unktomi*, now will you sing for us?" *Unktomi* said, "Well, I was on my way to a dance in the next village. I am the chosen singer. Since you built a lodge, I guess I can sing for you.

"All of you go into the lodge and form a circle." *Unktomi* began to beat his drum and sing. The ducks and geese danced around and around.

Unktomi suddenly stopped and said, "You dance well. Come closer to me so I can see you better."

Unktomi started drumming and singing again. The ducks and geese danced closer and closer. Then *Unktomi* stopped once more. He said, "I am going to sing you a special song. It is called the 'shut eye' song. You must dance with your eyes tightly closed. If you open them before I finish singing, you will have red eyes forever."

Unktomi began the "shut eye" song. The ducks and geese danced with their eyes tightly shut. They danced around and around -- right foot, left foot, clapping their wings in time to the song. The dance became more and more lively.

As they danced, *Unktomi* moved into the doorway. He and his pack almost blocked it.

Without changing his beat, he snatched one of the largest ducks. It did not squawk even once. *Unktomi* put the duck into his pack. He caught another and another.

No one suspected anything, except for one little duck called *Ski ska.*[2] Something about the "shut eye" song worried him. He peeked and saw what *Unktomi* was doing.

Ski ska yelled, "Look at what *Unktomi* is doing! Run away before he grabs all of us!"

The ducks and geese scrambled to get out of the lodge. *Unktomi* threw himself into the doorway. However, the ducks and geese trampled over *Unktomi* and ran away. *Ski ska* had saved their lives.

Because *Ski ska* peeked, his eyes turned red, just as *Unktomi* had threatened. Ever since that time, wood ducks have had red eyes.

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[2]*Ski ska* (ski skah) - Dakota word meaning "wood duck."

*Note: the Indian Elementary Curriculum Project has produced a filmstrip by the same title. See Section VII, Resources.

UNKTOMI AND THE DUCKS

CONCEPTS AND VOCABULARY

A. Buffalo robe - a wrap or covering made from the prepared skin of a buffalo.

B. Dakota - a North American tribe of Indian people also known as Sioux. Dakota means "friend" or "ally." For further information about the Dakota, see Section VII, Resources.

C. Dance lodge - a shelter or building for dancing.

D. Flock - a group of birds or animals of one kind keeping, feeding, or herding together.

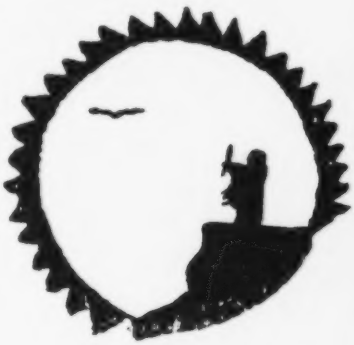
E. Pluck - to pull off or out; pick.

F. Pretend - to make-believe.

G. Scramble - to cause to hurry.

H. Scurry - to go or move quickly; hurry.

I. *Ski ska* (ski skah) - a Dakota word meaning "wood duck."



J. Snatch - to quickly grab.

K. Splutter - to talk fast with great excitement.

L. Squawk - to make a loud, surprised cry, as a duck.

M. Trample - to step heavily and noisily; stamp.

N. *Unktomi* (un kto´me) - the trickster in the legends of the Dakota. In the Dakota language, *Unktomi* means "spider." He is also called *Iktomi* or *Unkdohme*.

O. Waddle - to walk with short steps, swaying or rocking from side to side.

P. Wood duck - a duck found in open woodland areas around lakes and streams. It has a large head, short neck, and a long square tail. The wood duck eats plants, such as duckweed; fruits or nuts, such as acorns, and some insects. It nests in natural tree cavities.

UNKTOMI AND THE DUCKS

DISCUSSION SHEET

1. Where do you think *Unktomi* was going?

2. Why do you think *Unktomi* carried a bag of songs, tricks, and stories?

3. How do you think the birds and animals knew about *Unktomi*'s tricks?

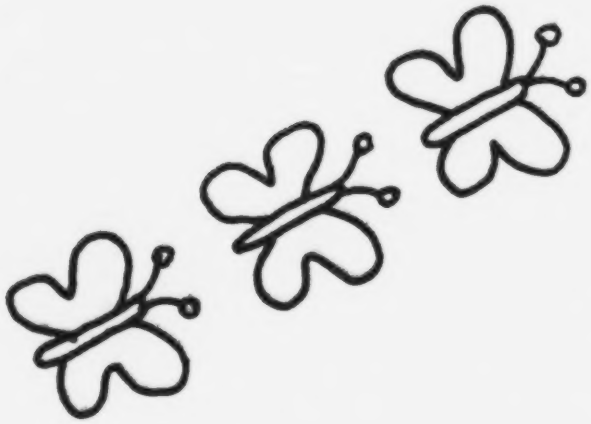
4. Since the birds and rabbits stayed away from *Unktomi*, why didn't the ducks and geese stay away?

5. Why did *Unktomi* pretend not to hear the ducks and geese calling him?

6. Besides grass, what other material could have been used to make the dance lodge?

7. How do you feel when you dance with your eyes tightly closed?

8. Why do you think *Ski ska* worried about the "shut eye" song?



UNKTOMI AND THE DUCKS

ACTIVITY SHEET ONE

CROSSWORD PUZZLE

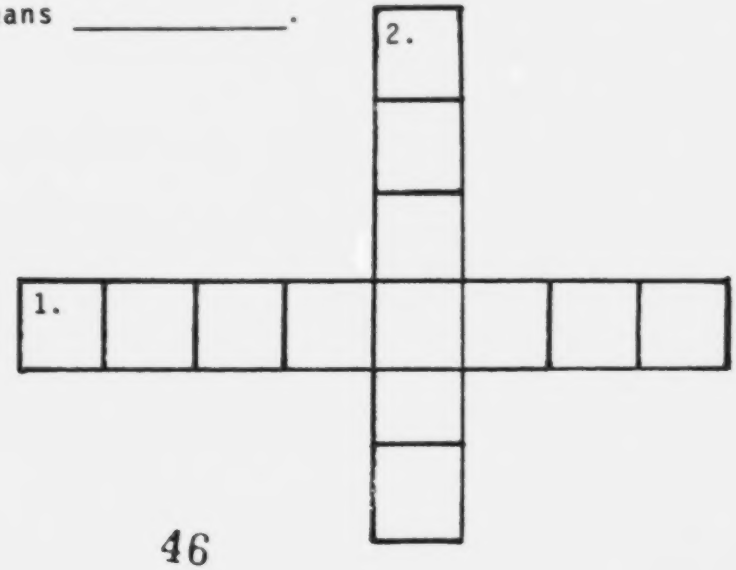
Read each story.

Unktomi is the Dakota trickster. In Dakota, *Unktomi* means "spider."

Ski ska is a duck. In Dakota, *Ski ska* means "wood duck."

Write the correct answer in the puzzle.

1. In Dakota, *Ski ska* means _____.
2. In Dakota, *Unktomi* means _____.

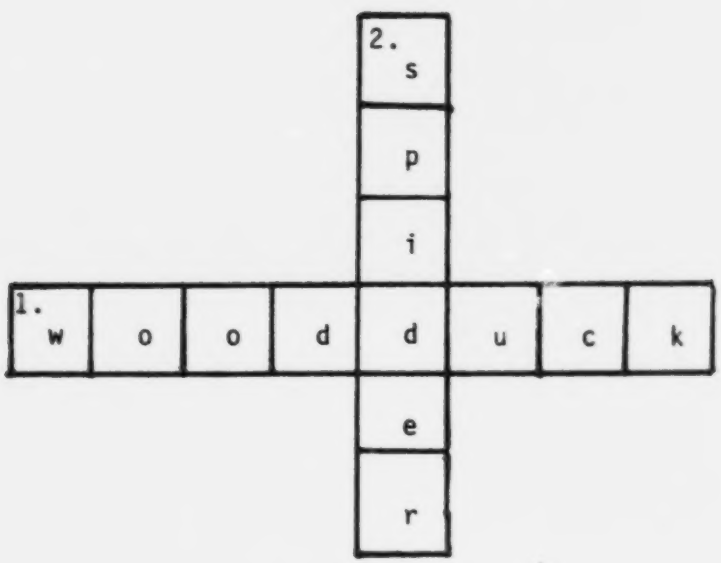


UNKTOMI AND THE DUCKS

ACTIVITY SHEET ONE

CROSSWORD PUZZLE

ANSWERS



UNKTOMI AND THE DUCKS

ACTIVITY SHEET TWO

FILL IN THE BLANKS

1. *Unktomi* plucked some of the weeds and stuffed them into his pack.

   Which word means "pulled out"?

   _ _ _ _ _ _ _ _

2. Animals scurried away when they saw *Unktomi* coming.

   Which word means "moved quickly"?

   _ _ _ _ _ _ _ _ _

3. Soon all the ducks and geese scrambled to shore.

   Which word means "hurried"?

   _ _ _ _ _ _ _ _ _ _

4. They waddled after *Unktomi*, yelling, "*Unktomi*! Wait!"

   Which word means "walked with short steps, swaying from side to side"?

   _ _ _ _ _ _ _ _

5. They spluttered, "What do you have in your pack?"

   Which word means "talked fast with great excitement"?

   _ _ _ _ _ _ _ _ _ _

(Note: this activity has two pages.)

ACTIVITY SHEET TWO

FILL IN THE BLANKS

6. *Unktomi* pretended not to hear them.

   Which word means "make-believe"?

   _ _ _ _ _ _ _ _ _ _

7. *Unktomi* snatched one of the largest ducks.

   Which word means "quickly grabbed"?

   _ _ _ _ _ _ _ _ _

8. The duck did not squawk even once.

   Which word means "make a loud, surprised cry"?

   _ _ _ _ _ _

9. The ducks and geese trampled over *Unktomi* and ran away.

   Which word means "stamped"?

   _ _ _ _ _ _ _ _ _

ACTIVITY SHEET TWO

FILL IN THE BLANKS

ANSWERS

1. *Unktomi* plucked some of the weeds and stuffed them into his pack.

   Which word means "pulled out"?

   P L U C K E D

2. Animals scurried away when they say *Unktomi* coming.

   Which word means "moved quickly"?

   S C U R R I E D

3. Soon all the ducks and geese scrambled to shore.

   Which word means "hurried"?

   S C R A M B L E D

4. They waddled after *Unktomi*, yelling, "*Unktomi*! Wait!"

   Which word means "walked with short steps, swaying from side to side"?

   W A D D L E D

5. They spluttered, "What do you have in your pack?"

   Whick word means "talked fast with great excitement"?

   S P L U T T E R E D

6. *Unktomi* pretended not to hear them.

   Which word means "make-believe"?

   P R E T E N D E D

7. *Unktomi* snatched one of the largest ducks.

   Which word means "quickly grabbed"?

   S N A T C H E D

8. The duck did not squawk even once.

   Which word means "make a loud, surprised cry"?

   S Q U A W K

9. The ducks and geese trampled over *Unktomi* and ran away.

   Which word means "stamped"?

   T R A M P L E D

UNKTOMI AND THE DUCKS

ACTIVITY SHEET THREE

COMPREHENSION

Read the question.
Write Yes or No.

1. Did *Unktomi* travel a lot? _____

2. Did *Unktomi* have food in his pack? _____

3. Did *Unktomi* catch a rabbit? _____

4. Did the ducks and geese like to dance? _____

5. Did *Unktomi* need a dance lodge? _____

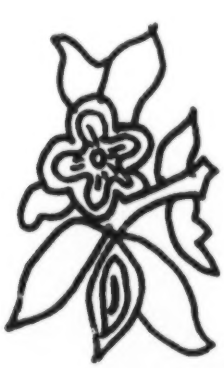
6. Did the ducks and geese build a brick lodge? _____

7. Did *Unktomi* drum and sing? _____

8. Did the ducks and geese drum and sing? _____

9. Did *Unktomi* sing the "red eye" song? _____

10. Did *Ski ska*'s eyes turn red? _____



UNKTOMI AND THE DUCKS

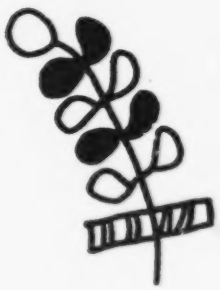
ACTIVITY SHEET THREE

COMPREHENSION

ANSWERS

Read the question.
Write Yes or No.

1. Did *Unktomi* travel a lot? YES
2. Did *Unktomi* have food in his pack? NO
3. Did *Unktomi* catch a rabbit? NO
4. Did the ducks and geese like to dance? YES
5. Did *Unktomi* need a dance lodge? YES
6. Did the ducks and geese build a brick lodge? NO
7. Did *Unktomi* drum and sing? YES
8. Did the ducks and geese drum and sing? NO
9. Did *Unktomi* sing the "red eye" song? NO
10. Did *Ski ska*'s eyes turn red? YES



UNKTOMI AND THE DUCKS

ACTIVITY SHEET FOUR

ALPHABETIZING

Read the words in each box.

Circle the word that comes first in alphabetical order.

a b c d e f g h i j k l m n o p q r s t u v w x y z

pack robe	song trick	excite scurry
waddle trample	yell splutter	squawk pretend
rabbit bird	duck goose	pluck scramble
stuff grab	indoor outside	lodge flock

ACTIVITY SHEET FOUR

ALPHABETIZING

ANSWERS

Read the words in each box.

Circle the word that comes first in alphabetical order.

a b c d e f g h i j k l m n o p q r s t u v w x y z

(pack) robe	(song) trick	(excite) scurry
waddle (trample)	yell (splutter)	squawk (pretend)
rabbit (bird)	(duck) goose	(pluck) scramble
stuff (grab)	(indoor) outside	lodge (flock)

UNKTOMI AND THE DUCKS

ACTIVITY SHEET FIVE

VOCABULARY

From the word list below, write the words which best describe:

UNKTOMI	DUCKS AND GEESE
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

WORD LIST

bird	trick	hungry
flock	sing	dance
squawk	waddle	robe
trample	story	drum

UNKTOMI AND THE DUCKS

ACTIVITY SHEET FIVE

VOCABULARY

ANSWERS

From the word list below, write the words which best describe:

UNKTOMI	DUCKS AND GEESE
TRICK	BIRD
SING	FLOCK
STORY	SQUAWK
HUNGRY	TRAMPLE
ROBE	WADDLE
DRUM	DANCE

WORD LIST

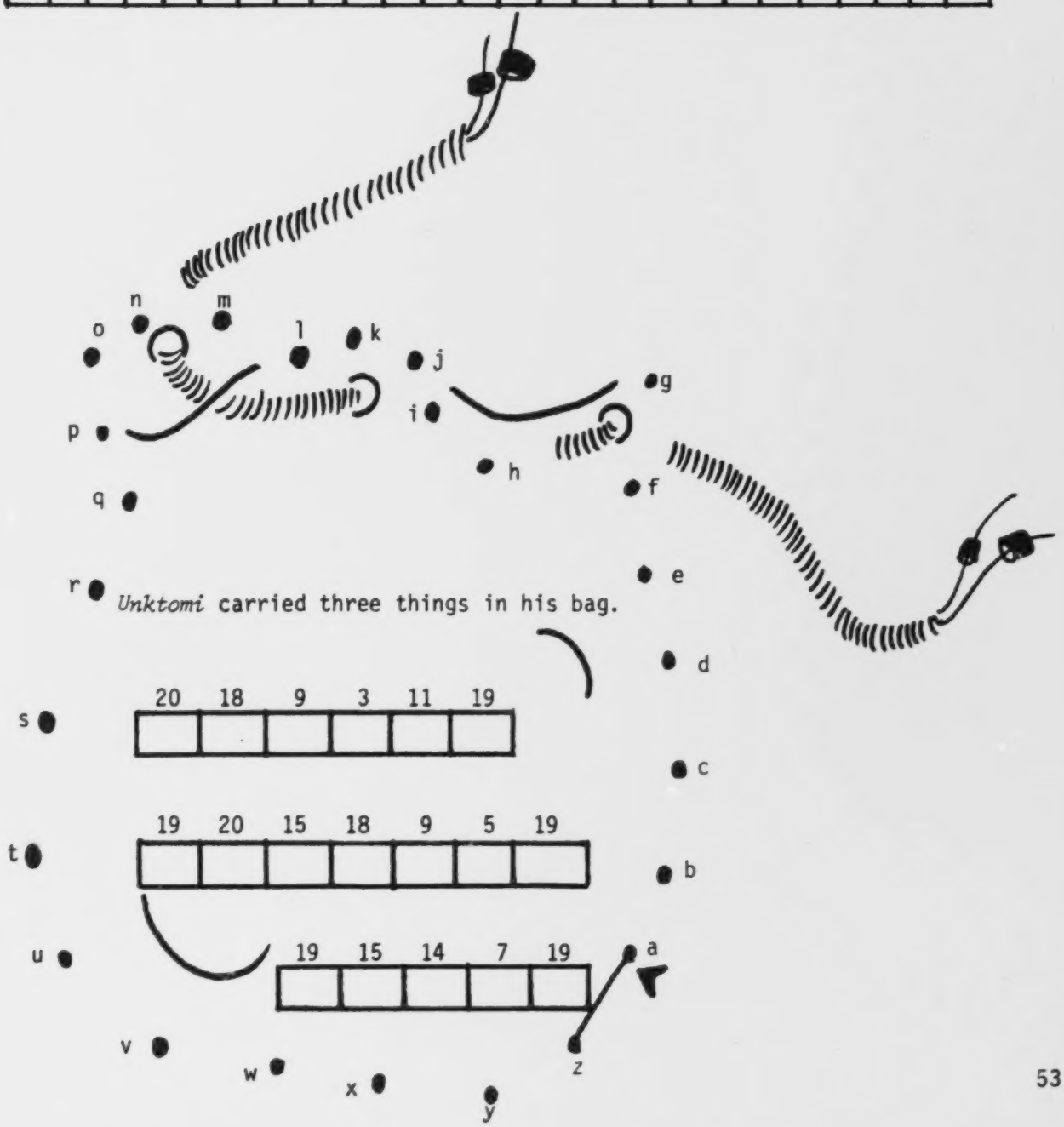
bird	trick	hungry
flock	sing	dance
squawk	waddle	robe
trample	story	drum

ACTIVITY SHEET SIX

FILL IN THE BLANKS

1. Connect the dots in alphabetical order.
2. Each number has a letter under it.
   In the boxes write the letter that goes with each number.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x	y	z



Unktomi carried three things in his bag.

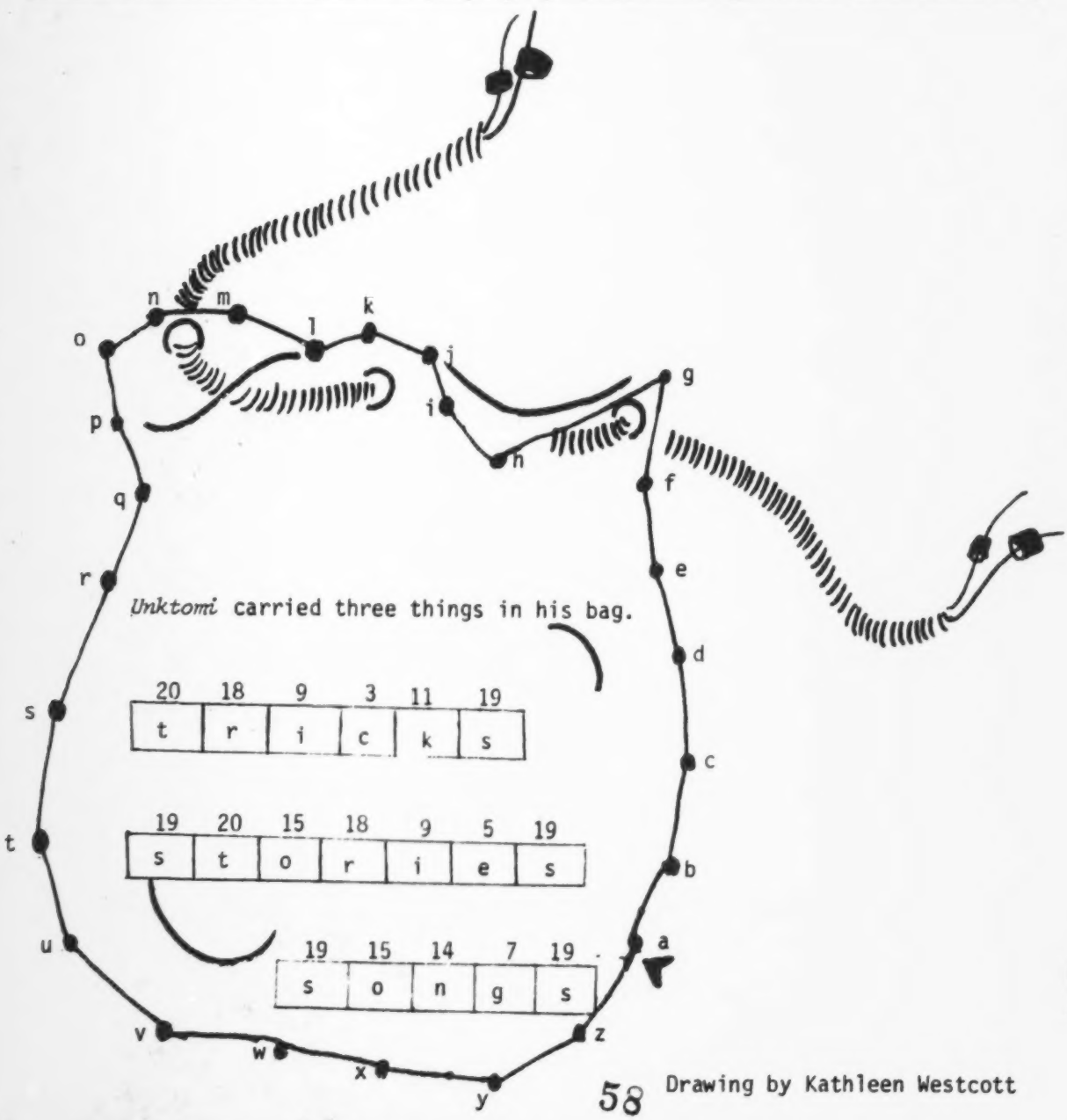
ACTIVITY SHEET SIX

FILL IN THE BLANKS

ANSWERS

1. Connect the dots in alphabetical order.
2. Each number has a letter under it.
   In the boxes write the letter that goes with each number.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	23	25	26
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x	y	z



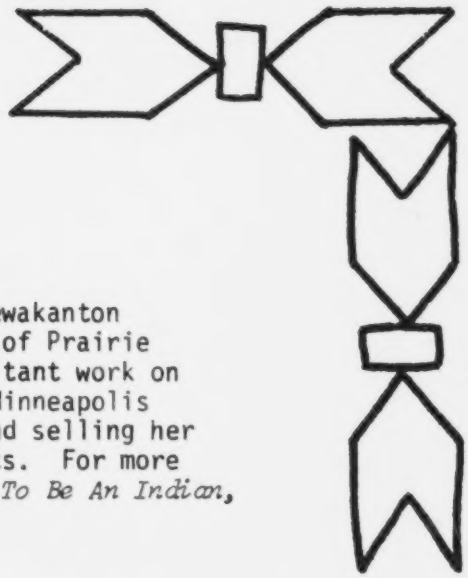
Unktomi carried three things in his bag.

20	18	9	3	11	19
t	r	i	c	k	s

19	20	15	18	9	5	19
s	t	o	r	i	e	s

19	15	14	7	19
s	o	n	g	s

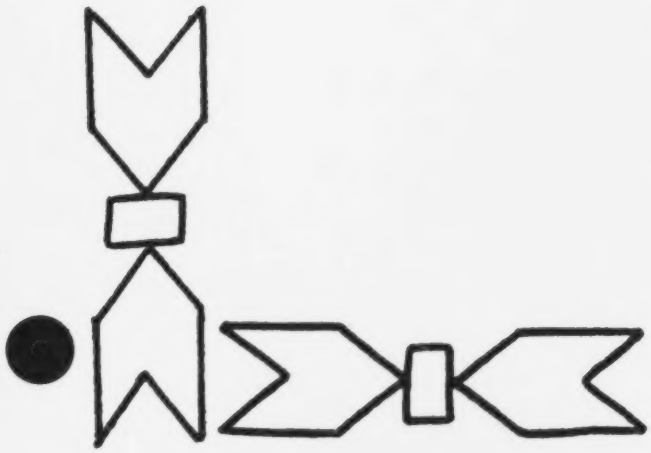
Drawing by Kathleen Westcott



STORYTELLERS

LUCILLE CHILDS, the storyteller of *Tibdo,* is a Mdewakanton Dakota who lives in the Minnesota Sioux community of Prairie Island. Her work experiences include doing consultant work on Dakota culture; teaching quilting classes at the Minneapolis Regional Native American Center; and displaying and selling her arts at fairs, pow-wows, and other community events. For more information about Ms. Childs, see the publication *To Be An Indian,* listed in Section VII, Resources.

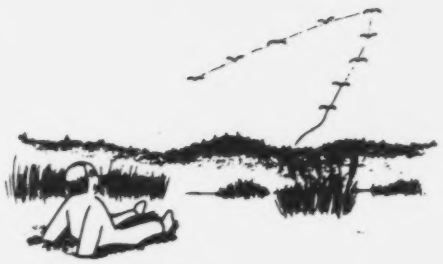
CAROLYNN SCHOMMER, the storyteller of *Unktomi and the Ducks,* is an enrolled member of the Sisseton-Wahpeton Sioux Tribe. Her work experiences include teaching Dakota language and culture in the Department of American Indian Studies at the University of Minnesota and in the Minneapolis Public Schools; instructing an Indian folklore group at Stillwater Prison in Minnesota; serving as a member of the steering committee for a Dakota Studies Project; and serving on the advisory committee of the State of Minnesota's American Indian Language and Culture Act.



LEGENDS OF THE OJIBWE

THE LEGEND OF THE OWL

MIKINOK AND WABOOZOONS



WAYNABOOZHOO AND THE GEESE

INTRODUCING *WAYNABOOZHOO*

Often each tribe has a unique figure who appears in legends. In the case of the Ojibwe, that figure is called *Waynaboozhoo* (also called *Manabozho, Nanabush,* and *Manabosho*). The name comes from the oral tradition of the tribe; therefore, there is no standardized method of writing it. The locale of a given storyteller may also account for variations in the pronunciations of the names.

Waynaboozhoo is usually described as a cultural hero or trickster of the Ojibwe. He is further described as being supernatural as well as human. He was sent to earth by *Kitche Manitou* (Great Spirit) to teach the *Anishinabeg*, to help the weak, and to heal. Basil Johnston, in his book, *Ojibway Heritage*, describes him as "...a messenger of Kitche Manitou; an intermediary on earth between different species of beings; and, an advocate for the Anishinabeg."[7] *Waynaboozhoo* was sent to help the Ojibwe during a difficult period in their history. The people were sick and dying from a disease. They were in danger of disappearing altogether until *Waynaboozhoo* was sent to aid them.[8] *Waynaboozhoo*, however, is best known as a trickster. In legends, he is usually tricking others, but in the end, his tricks often turn on himself. The Ojibwe people recognize in *Waynaboozhoo* both their virtues and their faults. Since he often displayed human foibles, the people learned from him.

A significant characteristic of *Waynaboozhoo* is that he had the power of transformation. Through this power, he could change into a being from any species. For example, he often became an animal, a tree, a bird, a flower, depending on his need in a given situation. When he assumed another form, however, he was limited to that being's nature. That is, if he changed into a tree, he could not walk or run like human or animal beings, but he assumed all the characteristics of a tree. This power, in addition to his teachings and assistance, made *Waynaboozhoo* a complex, powerful figure in the legends of the Ojibwe.

DIRECTIONS FOR TEACHERS

1. Introduce *Waynaboozhoo* to the students, emphasizing the following characteristics:

   A. He is usually described as a cultural hero or trickster.

   B. He is described as being supernatural as well as human.

---

[7]Basil Johnston. *Ojibway Heritage.* (New York: Columbia University Press, 1976), p. 159.

[8]Ibid., p. 17.

C. He was sent to earth to help the weak and to heal.

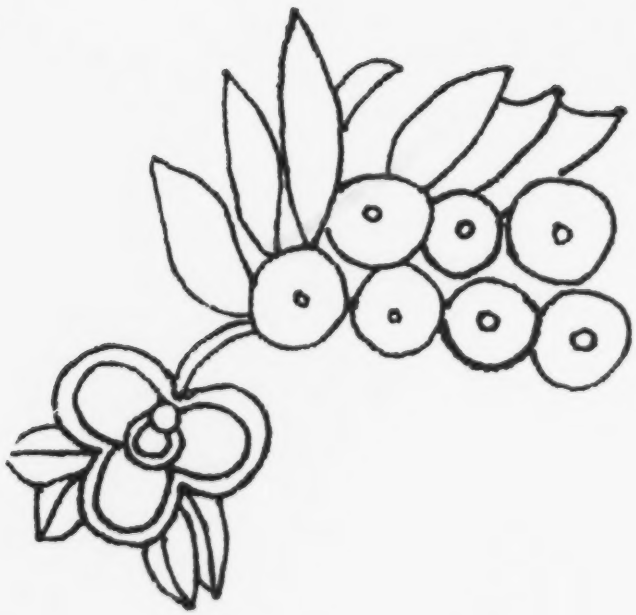
D. He is usually tricking others, but in the end, his tricks often turn on himself.

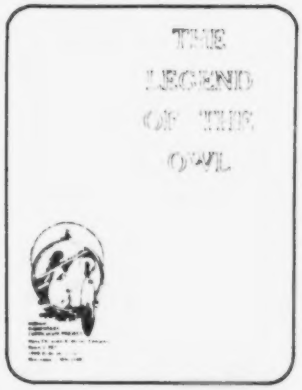
E. The people learned from him.

F. He had the power of transformation, however, he was limited to that being's nature.

2. Read *Waynaboozhoo and the Geese* and discuss it with the students.

3. Using *Waynaboozhoo*'s characteristics listed in 1 above, have the students find as many examples in *Waynaboozhoo and the Geese* as they can.





Long ago, Ojibwe mothers would try to keep little children quiet. A mother would say, "*Bizahn, bizahn,*[1] keep still or the owl will get you." If the children did not listen, she would go to the door of the *wigiwam,*[2] and say, "Owl, come in. Come and get these children who won't keep still."

[1]*Bizahn* (bǐ zoń) -- Ojibwe word meaning "be quiet."

[2]*Wigiwam* (wǐ gi´wam) -- Ojibwe word meaning "house" or "dwelling."

Long ago in an Ojibwe community, there lived a woman with her two small children, *Mahkoonce*[3] and *Waubun.*[4] She was very angry with them because they would not listen to her. In her anger, she grabbed her little son, *Mahkoonce,* and pushed him outside. Calling out, she said, "Owl, owl, come and get this boy. He won't be still. You can keep him and teach him a lesson."

After a few minutes she looked outside, thinking that she had scared *Mahkoonce* long enough for him to start behaving. However, he was not outside. She looked everywhere but could not find him. Finally, the mother alerted the people of the community and told them what had happened. The search went on for days, weeks, and months, but *Mahkoonce* was not found.

The mother was very sad about what she had done.

[3]*Mahkoonce* (Mah koonś) -- Ojibwe word meaning "little bear."

[4]*Waubun* (Wah´bun) -- Ojibwe word meaning "dawn" or "early morning."

After many years, *Mahkoonce* returned to the community. By this time, he was a tall young man. When the people found out who he was, they were very happy. They asked, "What happened to you all those years, *Mahkoonce*?

He answered, "The night my mother pushed me outside, this is what happened. I had been out there only a little while when someone grabbed me. It happened so quickly, I could not even yell for help. I was very scared. Before I knew it, my head was covered and I was carried far from home.

"After a long time we stopped and went into a *wigiwam*. It was large and it reminded me of home. Although I missed my mother and *Waubun*, I became used to my new home. I always had plenty to eat."

Mahkoonce went on by saying, "One night I found out who had taken me from my home. It was an owl who could change into a man. It was he who had cared for me all those years. From him I learned many things, such as wisdom and respect.

"As an owl, he could often hear my mother crying for me. Since he felt sorry for her, he told me to return home.

"The reason he took me away from home was to teach the Ojibwe people a lesson. This lesson is that they should never scare their children by telling them an owl will catch them."

CONCEPTS AND VOCABULARY

A. Alert - to warn.

B. Angry - mad.

C. *Bizahn* (bǐ zon′) - an Ojibwe word meaning "be quiet."

D. Legend - a story handed down orally from one generation to another.

E. *Mahkoonce* (mah koons′) - an Ojibwe word meaning "little bear."

F. Ojibwe - a North American tribe of Indian people also known as Chippewa and *Anishinabe* (ah nish i nah bay). For further information about the Ojibwe, see Section VII, Resources.

G. Owl - a nocturnal bird, or one that is awake and hunting at night. The owl is a bird of prey. With long sharp claws and strong beak, the owl catches and eats its prey which are the many seed eating animals of the forests and fields (mice, chipmunks, shrews and squirrels). Although owls have large eyes that adjust well to darkness, they use their keen hearing to find prey. Owls can appear motionless when sitting in trees. In flight they are swift and make no sound, because of the special soft feathers on the edges of their wings.

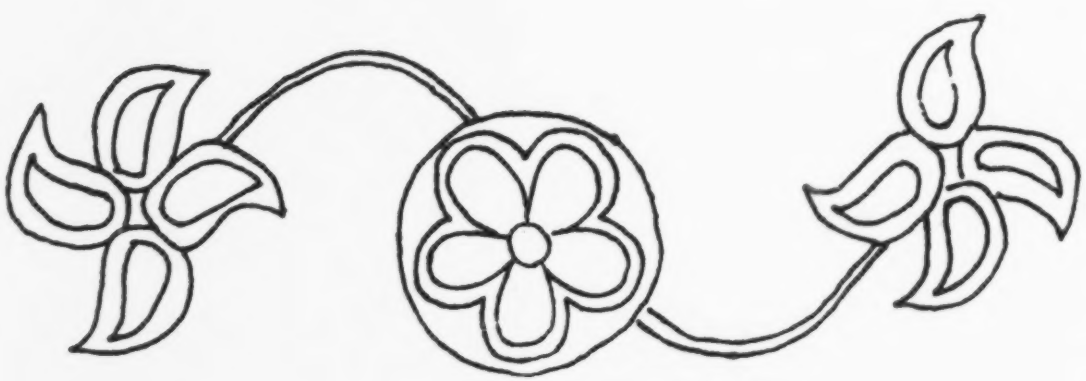
H. Respect - to show regard or consideration for; honor.

I. Scare - to frighten.

J. *Waubun* (wah′bun) - an Ojibwe word meaning "dawn" or "early morning."

K. *Wigiwam* (wǐ gi′wam) - an Ojibwe word meaning "house" or "dwelling."

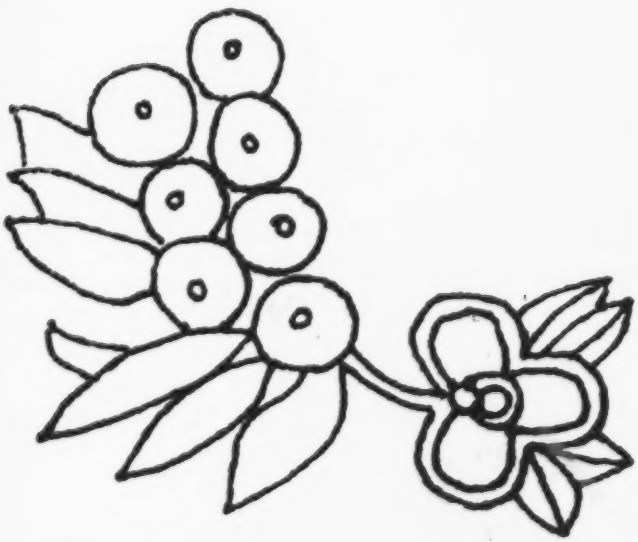
L. Wisdom - the quality or state of being wise.

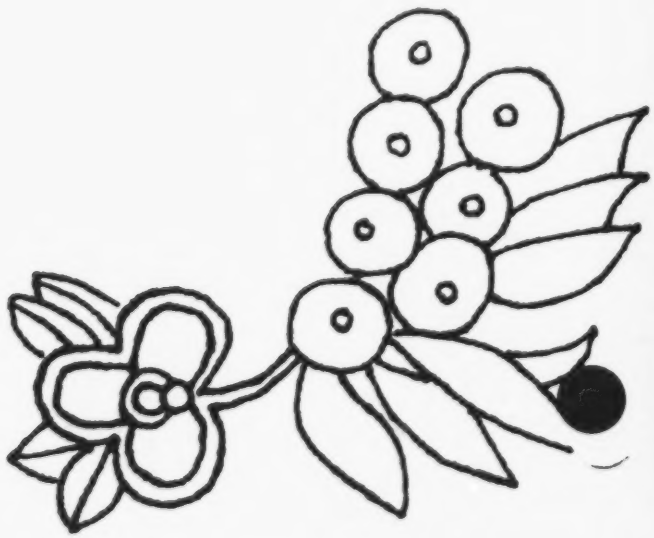


THE LEGEND OF THE OWL

DISCUSSION SHEET

1. How do you think *Mahkoonce* felt when his mother pushed him outside?
2. How do you think *Mahkoonce* felt when the owl took him away?
3. How would you feel if an owl took you away from home?
4. How did the mother feel when *Mahkoonce* could not be found?
5. What did *Mahkoonce* learn from the owl?
6. What lesson did the owl teach the Ojibwe people?
7. Do you think you would be afraid if you were taken to another home to live?
8. Tell about a time you imagined or dreamed that you were an animal or a bird.
9. What do your parents say to you when they want you to do something or to stop doing something?





ACTIVITY SHEET ONE
OJIBWE WORD MEANING

Read the sentences. Draw a line to the meaning.

Here is *Mahkoonce*.
In Ojibwe, *Mahkoonce* means

Here is an Ojibwe mother.
When she says "*bizahn*," she means

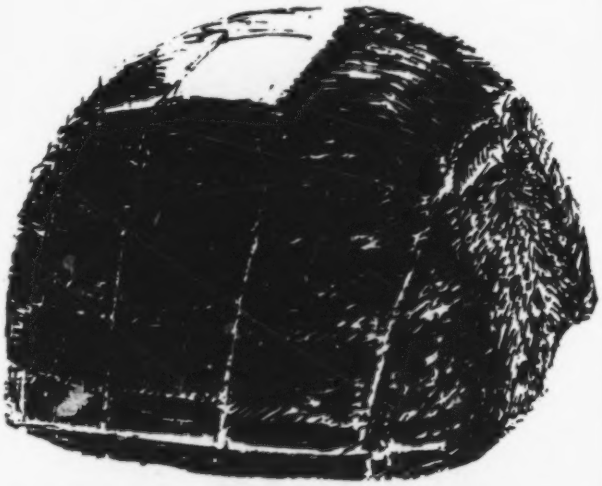
"be quiet"

"dawn" or "early morning"

"house" or "dwelling"

"little bear"

Here is a *wigiwam*.
In Ojibwe, *wigiwam* means



Here is *Waubun*.
In Ojibwe, *Waubun* means

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ACTIVITY SHEET ONE

OJIBWE WORD MEANING

ANSWERS

Read the sentences. Draw a line to the meaning.

Here is *Mahkoonce*.
In Ojibwe, *Mahkoonce* means "little bear."

Here is an Ojibwe mother.
When she says "*bizahn*," she means "be quiet."

Here is a *wigiwam*.
In Ojibwe, *wigiwam* means "house" or "dwelling."

Here is *Waubun*.
In Ojibwe, *Waubun* means "dawn" or "early morning."

THE LEGEND OF THE OWL

ACTIVITY SHEET TWO

FILL IN THE BLANKS

1. The story is about _____ people.

   Ojibwe Dakota

2. The mother and her two children lived in a _____.

   community city

3. The mother was very _____ with her two children.

   angry happy

4. The mother _____ the people of the community.

   surprised alerted

5. When *Mahkoonce* came back to the community, he was _____.

   tall sad

6. An _____ took *Mahkoonce* away.

   elephant owl

7. The owl could change into a _____.

   tree man

8. The _____ wanted to teach the Ojibwe people a lesson.

   owl mother

THE LEGEND OF THE OWL

ACTIVITY SHEET TWO

FILL IN THE BLANKS

ANSWERS

1. The story is about _____OJIBWE_____ people.

   Ojibwe Dakota

2. The mother and her two children lived in a _____COMMUNITY_____.

   community city

3. The mother was very _____ANGRY_____ with her two children.

   angry happy

4. The mother _____ALERTED_____ the people of the community.

   surprised alerted

5. When *Mahkoonce* came back to the community, he was _____TALL_____.

   tall sad

6. An _____OWL_____ took *Mahkoonce* away.

   elephant owl

7. The owl could change into a _____MAN_____.

   tree man

8. The _____OWL_____ wanted to teach the Ojibwe people a lesson.

   owl mother

THE LEGEND OF THE OWL

ACTIVITY SHEET THREE

MATCHING

Place the letter of the word next to the correct meaning of the word.

a. *Waubun*	e. wisdom	i. legend
b. Ojibwe	f. respect	j. *bizahn*
c. angry	g. owl	k. *Mahkoonce*
d. alert	h. scare	l. *wigiwam*

_____ Ojibwe word meaning "house" or "dwelling."

_____ Ojibwe word meaning "be quiet."

_____ mad.

_____ a bird.

_____ also called Chippewa.

_____ to frighten.

_____ to warn.

_____ being wise.

_____ consideration; honor.

_____ a story.

_____ Ojibwe word meaning "little bear."

_____ Ojibwe word meaning "dawn" or "early morning."

- -

Number the sentences as they happened in the story.

_____ The mother could not find her son.

_____ The mother was angry.

_____ The son came back to the community.

_____ The mother learned a lesson.

_____ The mother pushed her son outside.

THE LEGEND OF THE OWL

ACTIVITY SHEET THREE

MATCHING

ANSWERS

Place the letter of the word next to the correct meaning of the word.

a. *Waubun*	e. wisdom	i. legend
b. Ojibwe	f. respect	j. *bizahn*
c. angry	g. owl	k. *Mahkoonce*
d. alert	h. scare	l. *wigiwam*

__l__ Ojibwe word meaning "house" or "dwelling."

__j__ Ojibwe word meaning "be quiet."

__c__ mad.

__g__ a bird.

__b__ also called Chippewa.

__h__ to frighten.

__d__ to warn.

__e__ being wise.

__f__ consideration; honor.

__i__ a story.

__k__ Ojibwe word meaning "little bear."

__a__ Ojibwe word meaning "dawn" or "early morning."

- -

Number the sentences as they happened in the story.

__3__ The mother could not find her son.

__1__ The mother was angry.

__4__ The son came back to the community.

__5__ The mother learned a lesson.

__2__ The mother pushed her son outside.

MIKINOK AND WABOOZOONS

One day *Mikinok*,[1] the snapping turtle, was digging holes by the shore of a lake. *Mikinok* was a grandmother snapping turtle. She worked slowly and carefully, Grandmother *Mikinok* was going to put turtle eggs into the holes.

[1]*Mikinok* (mi' ki nok') -- Ojibwe word meaning "snapping turtle."

As Grandmother *Mikinok* was working, *Waboozoons*,[2] a young rabbit, hopped over to her. *Waboozoons* said, "Grandma *Mikinok*, Grandma *Mikinok*, let's run a race! Look, I'm just big now. I can really run fast."

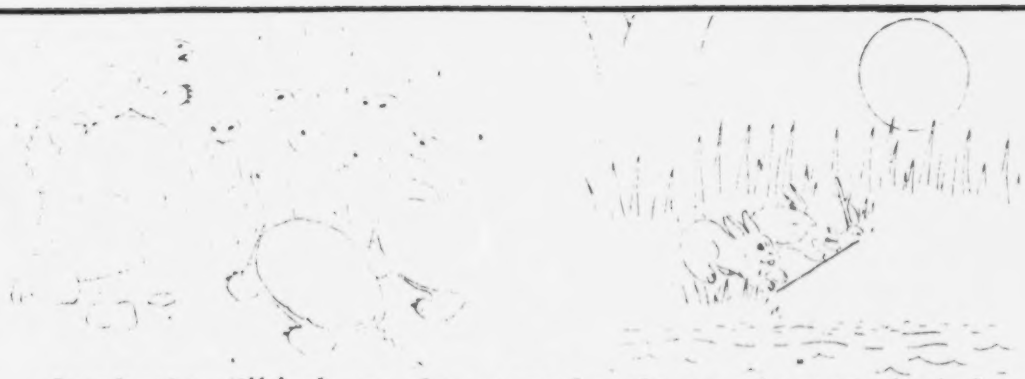
Grandmother *Mikinok* just went on working, slowly and carefully putting eggs into the holes she had dug. *Waboozoons* did not give up. Again and again he asked Grandmother *Mikinok* to run a race. Grandmother *Mikinok* did not listen or stop working.

Finally, *Waboozoons* began to be a pest. Grandmother *Mikinok* gave in so tnat he would leave her alone. She said, "Okay, *Waboozoons*, when there is a full moon, we will race around the lake."

Waboozoons laughed and laughed. He thought it was funny that Grandmother *Mikinok* was going to race. Everyone knows that turtles are slow, especially grandmother turtles.

Waboozoons could hardly wait for the full moon.

[2]*Waboozoons* (wah' boo zoons) -- Ojibwe word meaning "bunny" or "little rabbit."



Grandmother *Mikinok* was also eager for the race because she had a plan. She called all of her turtle friends together. She asked for their help, then told them her plan.

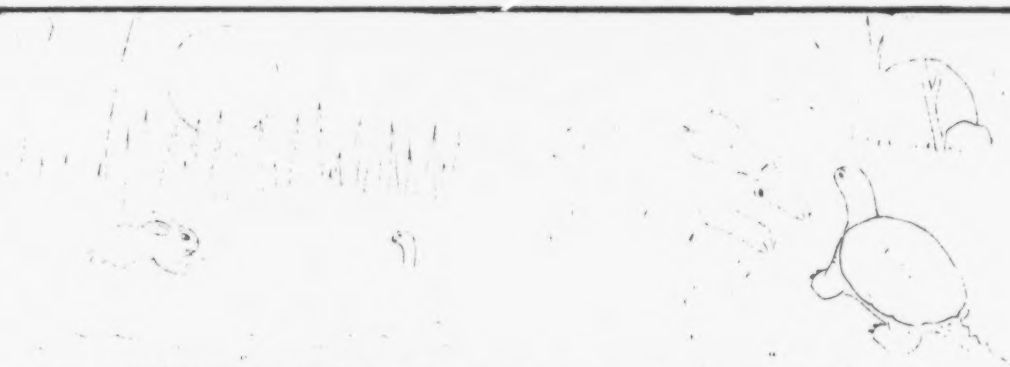
She said to them, "I will not run the race. I will hide near the finish line and wait for *Waboozoons*. Bury yourselves under the sand at different places along the shore of the lake.

"When each of you hears *Waboozoons* running near you, poke your head out of the sand. *Waboozoons* will then think it is me. He will think I am ahead of him."

In about a week there was a full moon. *Waboozoons* and Grandmother *Mikinok* met on the shore of the lake. *Waboozoons* said, "I'm all ready to race. Are you ready, Grandma *Mikinok?*"

Grandmother *Mikinok* said, "Yes, *Waboozoons*, I am ready." They made a starting line. Then they were ready to begin the race.

The race began. *Waboozoons* quickly jumped out ahead of Grandmother *Mikinok*. He held his head down so he could run fast.



When *Waboozoons* looked up, he saw a turtle ahead of him. He knew he could catch Grandmother *Mikinok*, so he ran a little faster.

Waboozoons looked up again. He still saw a turtle in front of him. *Waboozoons* ran as fast as he could. Poor *Waboozoons!* Every time he looked up, a turtle was still ahead.

When *Waboozoons* finally panted up to the finish line, there was Grandmother *Mikinok* waiting for him.

Waboozoons never found out how she had won the race, but he did remember what Grandmother *Mikinok* told him. She said, "Let that be a lesson for you. You should never make fun of elders."

MIKINOK AND WABOOZOONS

CONCEPTS AND VOCABULARY

A. Bury - to put in the ground and cover with earth.

B. Elder - a teacher whose life experience and wisdom enables him to transmit knowledge.

C. *Mikinok* (mi´ki nok´) - an Ojibwe word meaning "snapping turtle."

D. Snapping turtle - any of several large, fresh-water turtles with powerful jaws.

E. Pest - a bothersome person, animal, or thing; nuisance.

F. *Waboozoons* (wah´boo zoons) - an Ojibwe word meaning "bunny" or "little rabbit."

MIKINOK AND WABOOZOONS

DISCUSSION SHEET

1. Why do you think Grandmother *Mikinok* did not pay any attention to *Waboozoons* when he first asked her to run a race?

2. How do you think Grandmother *Mikinok* felt when *Waboozoons* kept asking her to run a race?

3. How do you think *Waboozoons* felt when Grandmother *Mikinok* ignored him?

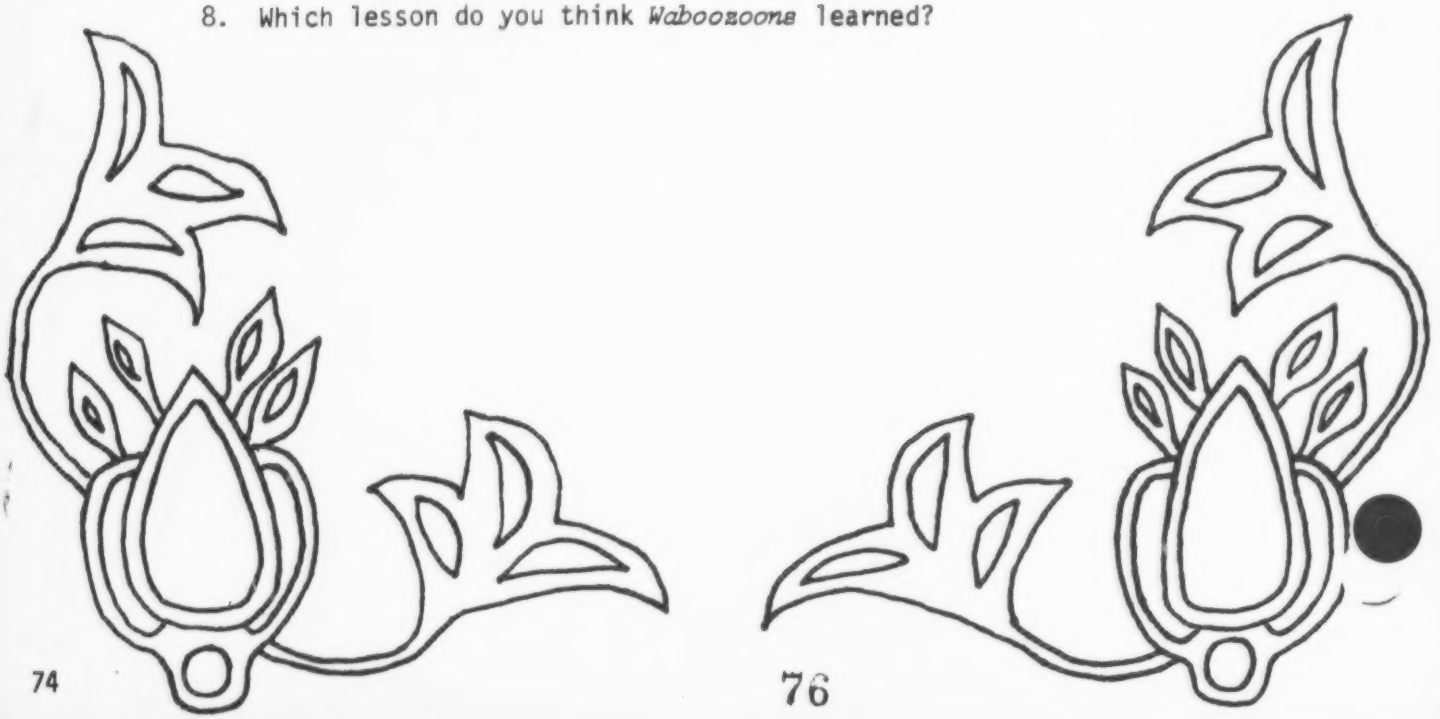
4. Tell about a time when you have felt or acted the same way as *Waboozoons*.

5. Why do you think *Waboozoons* wanted to run a race with Grandmother *Mikinok*?

6. Why do you think Grandmother *Mikinok* wanted to wait for a full moon before running the race?

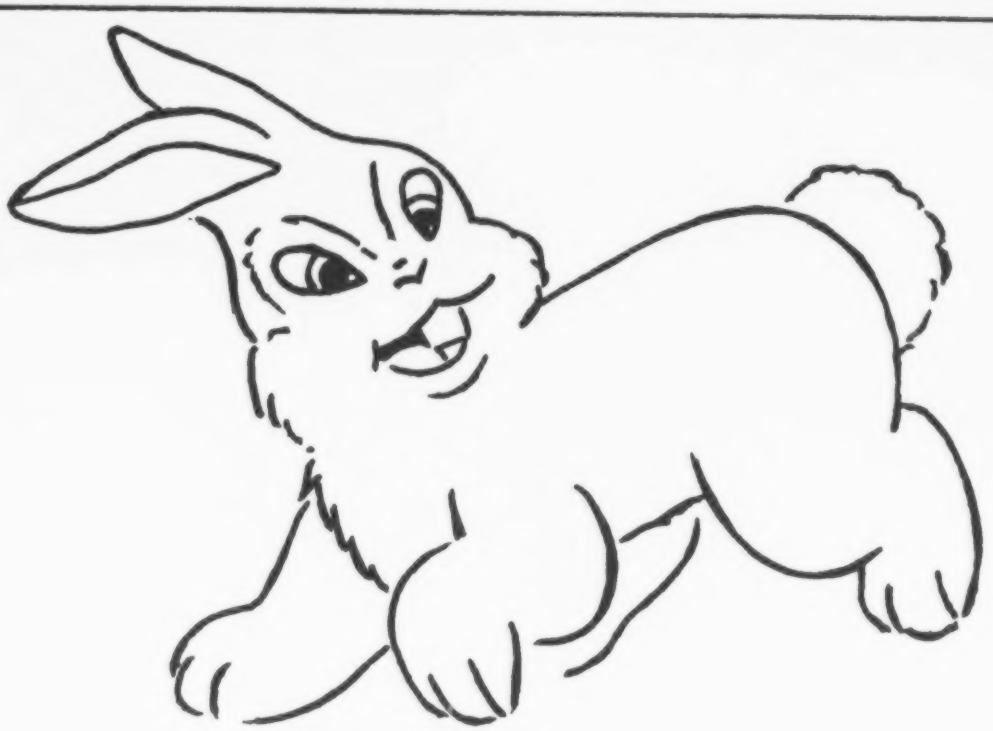
7. What was Grandmother *Mikinok*'s plan?

8. Which lesson do you think *Waboozoons* learned?



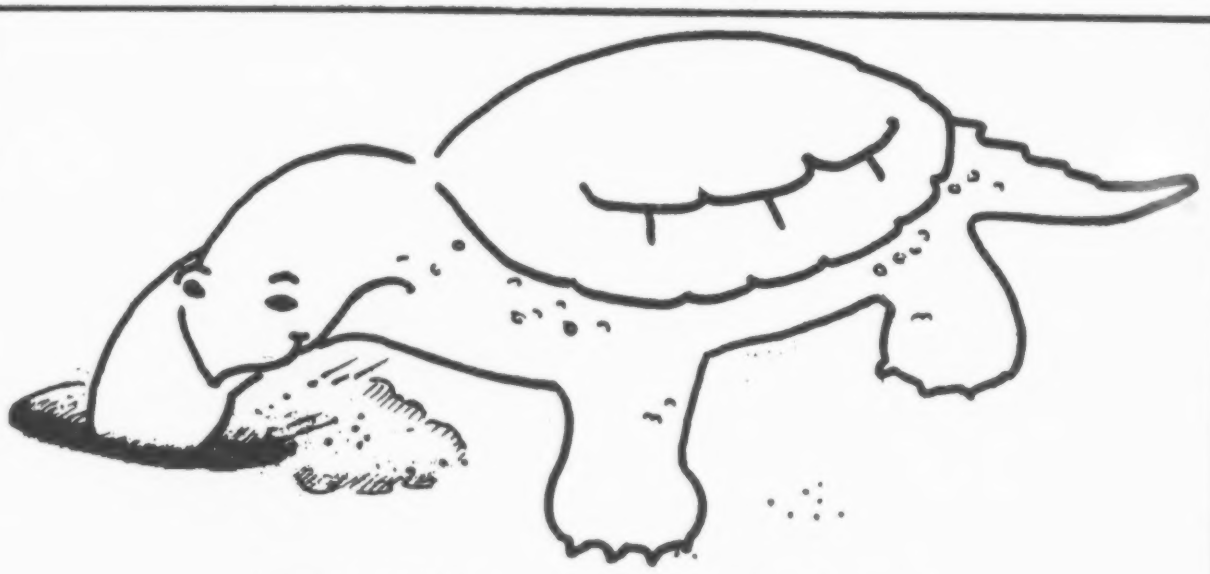
MIKINOK AND WABOOZOONS
ACTIVITY SHEET ONE
OJIBWE WORD MEANING

Read the sentences. Circle the answer.



Here is *Waboozoone*. In Ojibwe, *Waboozoone* means

kitten bunny



Here is *Mikinok*. In Ojibwe, *Mikinok* means

snapping turtle bullfrog

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MIKINOK AND WABOOZOONS

ACTIVITY SHEET ONE

OJIBWE WORD MEANING

ANSWERS

Read the sentences. Circle the answer.

Here is *Waboozoons*. In Ojibwe, *Waboozoons* means

BUNNY

Here is *Mikinok*. In Ojibwe, *Mikinok* means

SNAPPING TURTLE

MIKINOK AND WABOOZOONS

ACTIVITY SHEET TWO

RHYMING

Circle the correct answer.

BUNNY rhymes with:	money
	bury
	pest
LAKE rhymes with:	make
	like
	made
MOON rhymes with:	loom
	soon
	toot
SHORE rhymes with:	sure
	more
	short
RACE rhymes with:	run
	face
	sand

MIKINOK AND WABOOZOONS

ACTIVITY SHEET TWO

RHYMING

ANSWERS

BUNNY rhymes with: money

LAKE rhymes with: make

MOON rhymes with: soon

SHORE rhymes with: more

RACE rhymes with: face

MIKINOK AND WABOOZOONS

ACTIVITY SHEET THREE

WHO AM I?

Write "M" if the sentence is about *Mikinok*.

Write "W" if the sentence is about *Waboozoons*.

Write "MW" if the sentence is about both *Mikinok* and *Waboozoons*.

1. I need food to live. _____
2. I lay eggs in the sand. _____
3. I have a hard shell. _____
4. I have long ears and whiskers. _____
5. I buried myself at the finish line. _____
6. I worked slowly. _____
7. I need sleep to live. _____
8. I am sometimes white. _____
9. I have two eyes. _____
10. I was in a race. _____
11. I am a pet. _____
12. I carry my house on my back. _____
13. I lost the race. _____
14. I can wiggle my nose. _____
15. I won the race. _____

MIKINOK AND WABOOZOONS

ACTIVITY SHEET THREE

WHO AM I?

ANSWERS

Write "M" if the sentence is about *Mikinok*.

Write "W" if the sentence is about *Waboozoons*.

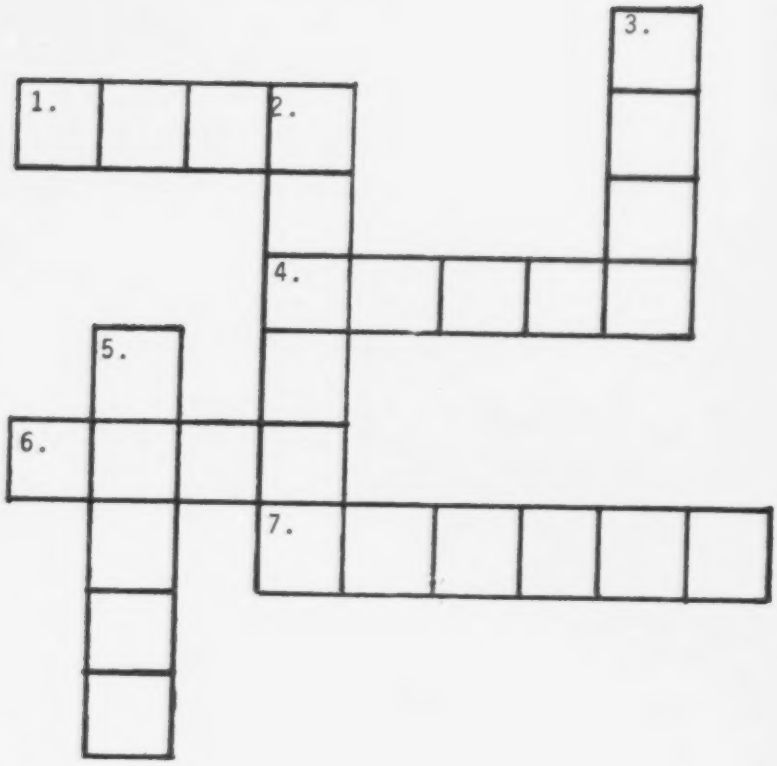
Write "MW" if the sentence is about both *Mikinok* and *Waboozoons*.

1. I need food to live. MW
2. I lay eggs in the sand. M
3. I have a hard shell. M
4. I have long ears and whiskers. W
5. I buried myself at the finish line. M
6. I worked slowly. M
7. I need sleep to live. MW
8. I am sometimes white. W
9. I have two eyes. MW
10. I was in a race. MW
11. I am a pet. MW
12. I carry my house on my back. M
13. I lost the race. W
14. I can wiggle my nose. W
15. I won the race. M

MIKINOK AND WABOOZOONS

ACTIVITY SHEET FOUR

CROSSWORD PUZZLE



CLUES:

Across

1. *Waboozoons* began to be a _____.

nut help pest

4. Grandmother *Mikinok* told her friends and relatives to _____ their heads when they heard *Waboozoons*.

bury raise nod

6. The moon was _____ when *Mikinok* and *Waboozoons* ran the race.

little fall full

7. You should never make fun of _____.

elders moons lakes

Down

2. Grandmother *Mikinok* was putting _____ eggs into the holes.

chicken turtle duck

3. The race was run around a _____.

track gym lake

5. *Waboozoons* is a _____.

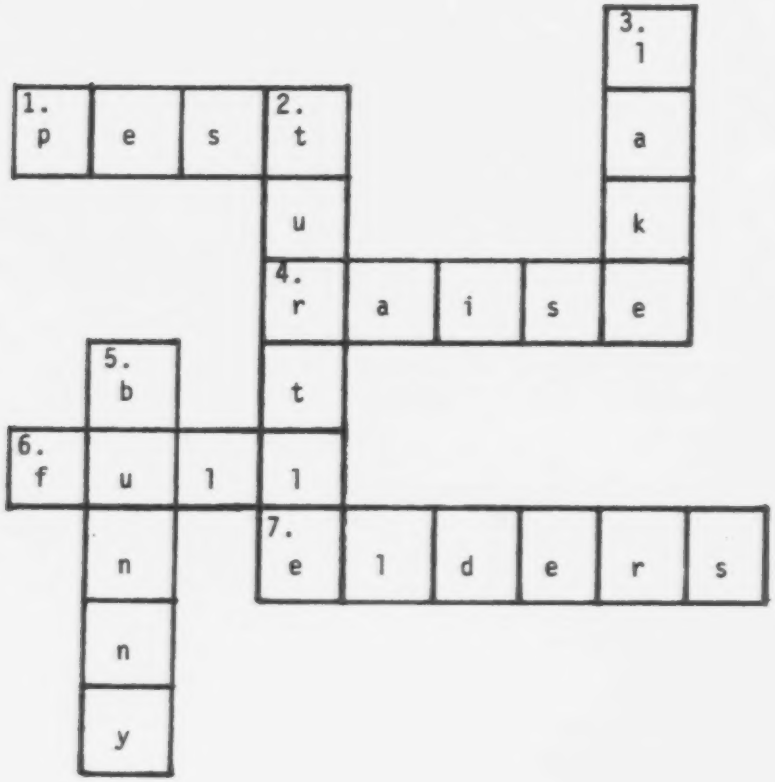
bunny cat turtle

MIKINOK AND WABOOZOONS

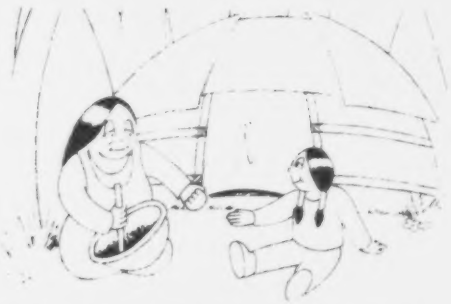
ACTIVITY SHEET FOUR

CROSSWORD PUZZLE

ANSWERS



WAYNABOOZHOO AND THE GEESE



One day *Waynaboozhoo* was talking to his grandmother, *Nokomis*, near their small *wigiwam* in the woods. *Waynaboozhoo* told *Nokomis* that he could swim better and run faster than any of the other people in the village.

OJIBWE WORD MEANINGS

Nokomis (no´ko miss) -- Ojibwe word meaning "grandmother."

Wigiwam (wĭ gi´wam) -- Ojibwe word meaning "house" or "dwelling."

Waynaboozhoo (way´nuh boo zhoo) -- A unique figure appearing in various guises in the legends of the Ojibwe. This figure is also called *Nanabozho*, *Nanabush*, and *Manabozho* because of regional dialect variations in the Ojibwe language.

Waynaboozhoo did something else better, too. He liked to play tricks, like swimming under canoes and jerking fishing lines, springing rabbit snares with a stick, and a lot more.

One afternoon as *Waynaboozhoo* was walking along the shore of a lake, he saw some bright red berries in the water.

When he waded into the lake to pick them, they seemed to go away. Poor *Waynaboozhoo*. All he got was a handful of ice cold water and cold wet feet.

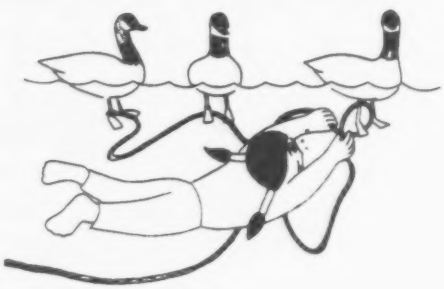
He sat on the shore feeling cold and foolish. Suddenly, he saw the same red berries in the lake again.

Then he discovered that the bright red berries were hanging from a branch. The berries in the lake were a reflection of the feast above! He pulled the branch down.

As he was eating the berries and laughing at himself, a loud sound over his head made him look up again. A tired flock of geese was returning from the north and they were going to land on that very lake.

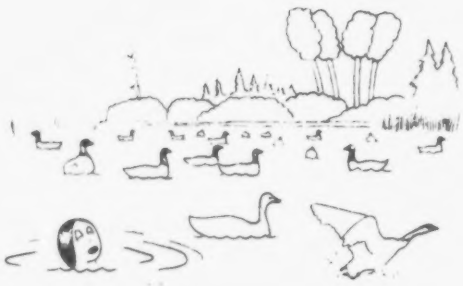
Waynaboozhoo quietly hid himself. As the geese spread their wings on the water, *Waynaboozhoo* began to plan a goose feast for *Nokomis* and himself. He wanted as many geese as he could catch. He knew that if he ran into the lake, he could only catch a few.

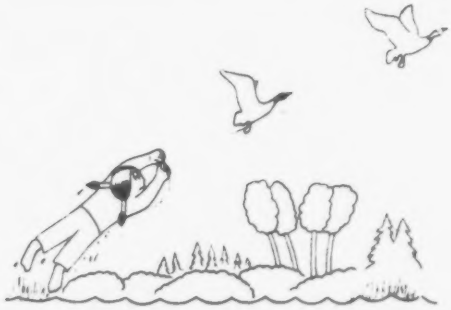
Quickly, *Waynaboozhoo* made a long strong rope from bark and wrapped it around himself. He then slipped quietly into the water and swam under the geese.



Swimming silently, he tied the feet of the geese together. By the time he finished, he was almost out of breath. He quickly swam to the top of the water.

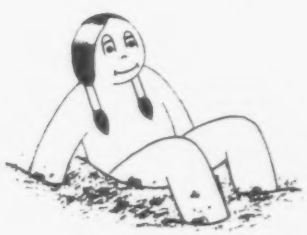
Waynaboozhoo gasped loudly as he breathed in a big gulp of air.





The goose in the middle was frightened by *Waynaboozhoo's* gasp and began to fly up.

The other geese all followed. Because they were all tied together, they formed a V as they rose into the sky. *Waynaboozhoo* dangled at one end of the rope. He held on and shouted at the geese to stop. They flew on, high above the trees.



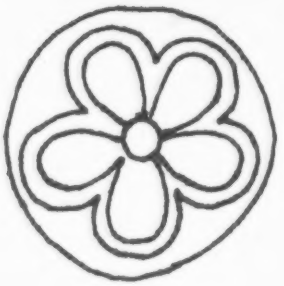
Waynaboozhoo thought he would never see his home again.

When the geese flew over a muddy swamp, *Waynaboozhoo* let go of the rope. He fell into the swamp. The soft mud oozed around his body. He was not hurt.

Waynaboozhoo sat in the mud watching the geese as they flew away. They were still flying in a V because of the rope *Waynaboozhoo* had tied to them.

Geese have been flying in a V ever since. If you look up into the autumn sky, you can often see them.

*Note: the Indian Elementary Curriculum Project has produced a filmstrip by the same title. See Section VII, Resources.



WAYNABOOZHOO AND THE GEESE

CONCEPTS AND VOCABULARY

A. Autumn - the season between summer and winter; fall.

B. Dangle - to hang loosely with a swinging or jerking motion; hang.

C. Feast - a big meal.

D. Flock - a group of birds or animals of one kind keeping, feeding, or herding together.

E. Foolish - silly, unwise.

F. Frighten - to scare.

G. Gasp - to catch the breath or struggle for breath with one's mouth open; pant.

H. Geese - any of a subfamily of wild or domesticated webfooted swimming birds.

I. Jerk - to give a short, sharp pull.

J. *Nokomis* (no′ko miss) - an Ojibwe word meaning "grandmother."

K. Ojibwe - a North American tribe of Indian people also known as Chippewa and *Anishinabe* (ah nish i nah bay). For further information about the Ojibwe, see Section VII, Resources.

L. Ooze - to flow out slowly and quietly; to leak out gradually.

M. Snare - a trap used to catch small animals or birds.

N. Swamp - an area of wet, spongy land.

O. Trickster - a term often used to describe a unique character or figure in the legends of many Indian tribes. This character is often described as a cultural hero; as having supernatural as well as human characteristics; as having the ability to change into other forms; and as being mischievous.

P. Wade - to walk or step through water, mud, or snow

Q. *Waynaboozhoo* (way′nuh boo zhoo) - a unique figure appearing in various guises in the legends of the Ojibwe; the Ojibwe trickster. This figure is also called *Nanabozho*, *Nanabush*, and *Manabozho*.

R. *Wigiwam* (wĭ gi′wam) - an Ojibwe word meaning "house" or "dwelling."

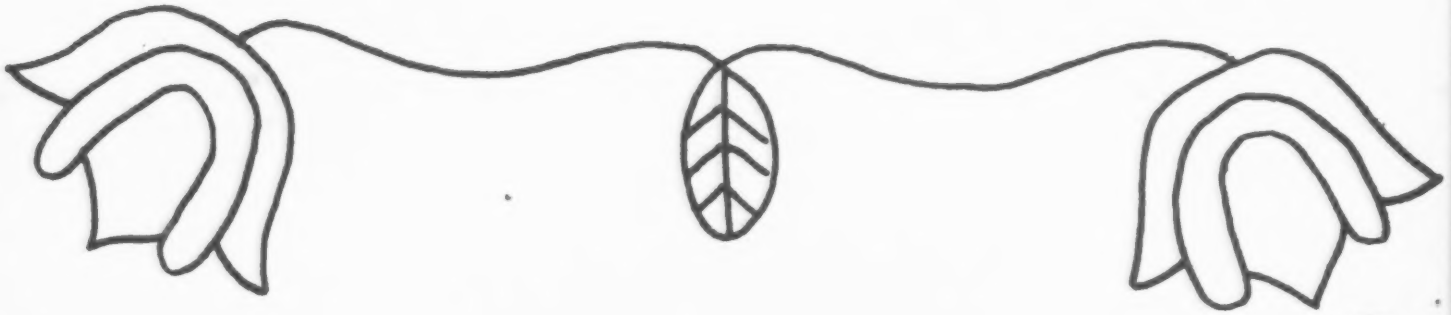
WAYNABOOZHOO AND THE GEESE

DISCUSSION SHEET

1. What things did *Waynaboozhoo* like to do?
2. Why did *Waynaboozhoo* laugh at himself?
3. Why was *Waynaboozhoo* unable to capture the geese?
4. Why did the geese form a V in the sky?
5. How did *Waynaboozhoo* feel when he was flying in the sky?
6. How did *Waynaboozhoo* feel when he fell from the sky?

Optional, for use with the filmstrip, *Waynaboozhoo and the Geese*.

7. Describe *Waynaboozhoo*'s song.
8. Describe the song of *Waynaboozhoo*'s relatives and friends.



WAYNABOOZHOO AND THE GEESE

ACTIVITY SHEET ONE

OJIBWE WORD MEANING

Circle the correct word to complete each sentence.

This is *Nokomis*.

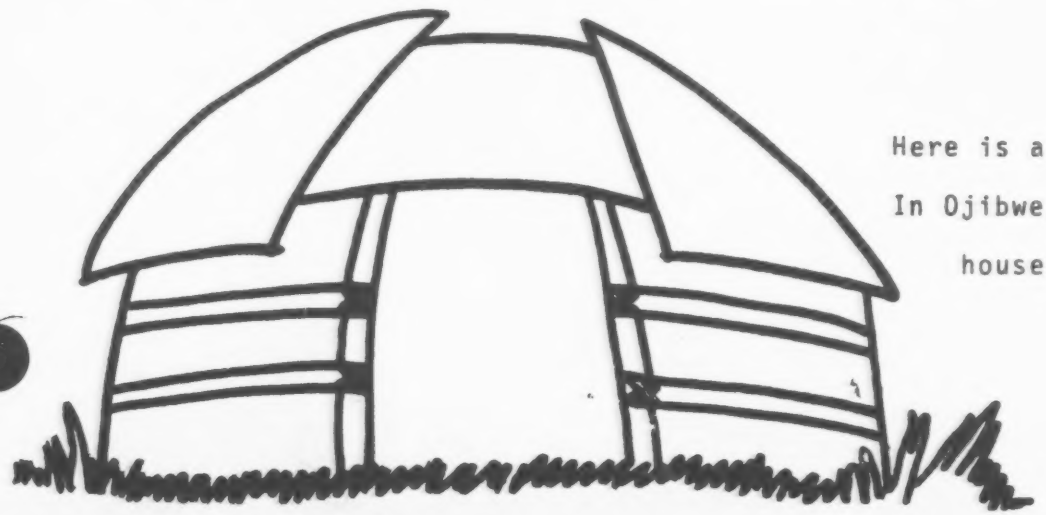
In Ojibwe, *Nokomis* means

grandmother aunt

I am *Waynaboozho*.

Some people call me a

duck trickster



Here is a *wigiwam*.

In Ojibwe, *wigiwam* means

house cave

WAYNABOOZHOO AND THE GEESE

ACTIVITY SHEET ONE

OJIBWE WORD MEANING

ANSWERS

Circle the correct word to complete each sentence.

This is *Nokomis*.
In Ojibwe, *Nokomis* means GRANDMOTHER.

I am *Waynaboozho*.
Some people call me a TRICKSTER.

Here is a *wigiwam*.
In Ojibwe, *wigiwam* means HOUSE.

WAYNABOOZHOO AND THE GEESE

ACTIVITY SHEET TWO

COMPREHENSION

Circle the correct word to complete each sentence.
(Note: this activity has two pages.)

1. He liked to play tricks, like swimming under canoes and **jerking** jumping fishing lines.

2. When he **knew** **waded** into the lake to pick them, they seemed to go away.

3. *Waynaboozhoo* **guessed** **gasped** loudly as he breathed in a big gulp of air.

VOCABULARY

gasp - to catch the breath or struggle for breath with one's mouth open; pant.

jerk - to give a short, sharp pull.

wade - to walk or step through water, mud, or snow.

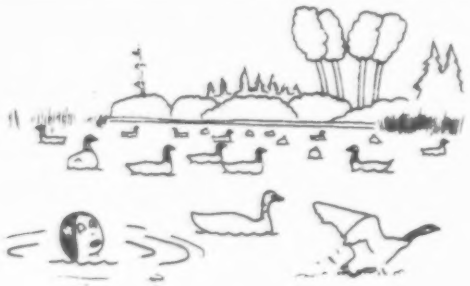
WAYNABOOZHOO AND THE GEESE

ACTIVITY SHEET TWO

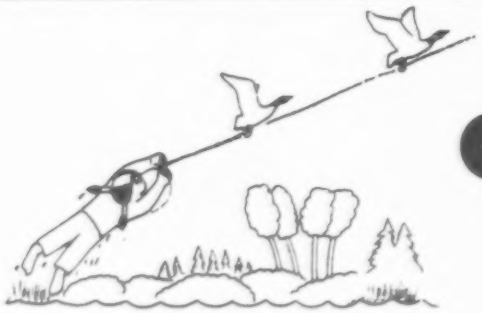
COMPREHENSION

Circle the correct word to complete each sentence.

4. The goose in the middle was
frightened **worked** and
began to fly up.



5. *Waynaboozhoo* **hit** **dangled**
at one end of the rope.



6. The soft mud **oozed** **grew**
around his body.

VOCABULARY

dangle - to hang loosely with a swinging or jerking motion; hang.

frighten - to scare.

ooze - to flow out slowly and quietly; to leak out gradually.

WAYNABOOZHOO AND THE GEESE

ACTIVITY SHEET TWO

COMPREHENSION

ANSWERS

Circle the correct word to complete each sentence.

1. He liked to play tricks, like swimming under canoes and JERKING fishing lines.
2. When he WADED into the lake to pick them, they seemed to go away.
3. *Waynaboozhoo* GASPED loudly as he breathed in a big gulp of air.
4. The goose in the middle was FRIGHTENED and began to fly up.
5. *Waynaboozhoo* DANGLED at one end of the rope.
6. The soft mud OOZED around his body.

WAYNABOOZHOO AND THE GEESE

ACTIVITY SHEET THREE

DEFINE THE WORDS

Write the word from the word list next to the correct meaning.

1. *Waynaboozhoo* _____

2. silly _____

3. an area of wet, spongy land _____

4. group _____

5. trap _____

6. big meal _____

7. fall _____

8. Chippewa _____

9. birds _____

WORD LIST

flock	Ojibwe	autumn
geese	feast	snare
swamp	trickster	foolish

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WAYNABOOZHOO AND THE GEESE

ACTIVITY SHEET THREE

DEFINE THE WORDS

ANSWERS

Write the word from the word list next to the correct meaning.

1. *Waynaboozhoo* TRICKSTER
2. silly FOOLISH
3. an area of wet, spongy land SWAMP
4. group FLOCK
5. trap SNARE
6. big meal FEAST
7. fall AUTUMN
8. Chippewa OJIBWE
9. birds GEESE

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WAYNABOOZHOO AND THE GEESE

ACTIVITY SHEET FOUR

FILL IN THE BLANKS

1. He liked to play tricks such as springing rabbit snares.

   Which word means "traps"?

   _ _ _ _ _ _ _

2. He sat on the shore feeling cold and foolish.

   Which word means "silly"?

   _ _ _ _ _ _ _ _

3. A tired flock of geese was returning from the north.

   Which word means "group"?

   _ _ _ _ _

4. *Waynaboozhoo* began to plan a goose feast.

   Which word means "big meal"?

   _ _ _ _ _

5. If you look into the autumn sky, you can often see them.

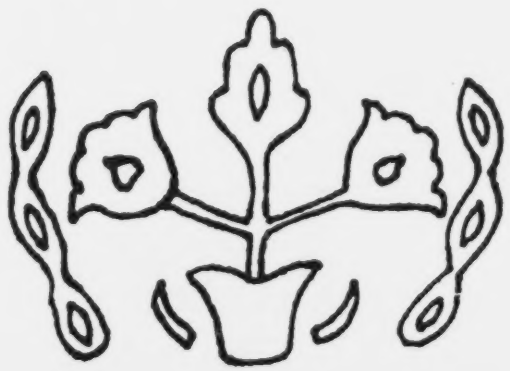
   Which word means "fall"?

   _ _ _ _ _ _ _

6. He fell into the swamp.

   Which word means "an area of wet, spongy land"?

   _ _ _ _ _



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ACTIVITY SHEET FOUR

FILL IN THE BLANKS

ANSWERS

1. He liked to play tricks such as springing rabbit snares.

   Which word means "traps"?

   S N A R E S

2. He sat on the shore feeling cold and foolish.

   Which word means "silly"?

   F O O L I S H

3. A tired flock of geese was returning from the north.

   Which word means "group"?

   F L O C K

4. *Waynaboozhoo* began to plan a goose feast.

   Which word means "big meal"?

   F E A S T

5. If you look into the autumn sky, you can often see them.

   Which word means "fall"?

   A U T U M N

6. He fell into the swamp.

   Which word means "an area of wet, spongy land"?

   S W A M P

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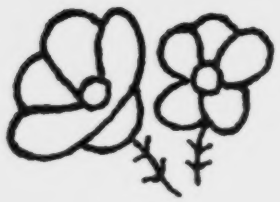


WAYNABOOZHOO AND THE GEESE

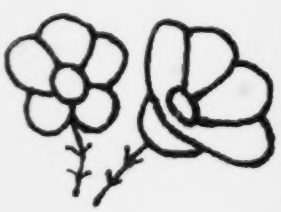
ACTIVITY SHEET FIVE

BINGO

Make a bingo card using the words from the word list below. Mix the words up, then write one word in each box.

WORD LIST

autumn	geese	snare
feast	foolish	trickster
flock	Ojibwe	swamp



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WAYNABOOZHOO AND THE GEESE

ACTIVITY SHEET FIVE

BINGO

DIRECTIONS FOR TEACHERS

1. Duplicate and distribute Activity Sheet 5, Bingo, to each student.

2. Have each student make a bingo card, randomly using the words from the word list. Random order is important to make certain that the cards vary.

3. After the students have made their cards, call out word meanings, either in the order given below or at random. Have the students mark the appropriate word on their bingo cards. For example, if you say "a big meal," the students should mark the word "feast." Play like bingo; the person who fills in a row or a column first wins.

WORD MEANINGS	WORD LIST
A big meal.	feast
Silly, unwise.	foolish
A group of birds or animals of one kind keeping, feeding, or herding together.	flock
An area of wet, spongy land.	swamp
Any of a subfamily of wild or domesticated web-footed swimming birds.	geese
Fall, the season between summer and winter.	autumn
A trap used to catch small animals or birds.	snare
A unique character or figure in the legends of many Indian tribes.	trickster
A North American tribe of Indian people also known as Chippewa and *Anishinabe*.	Ojibwe

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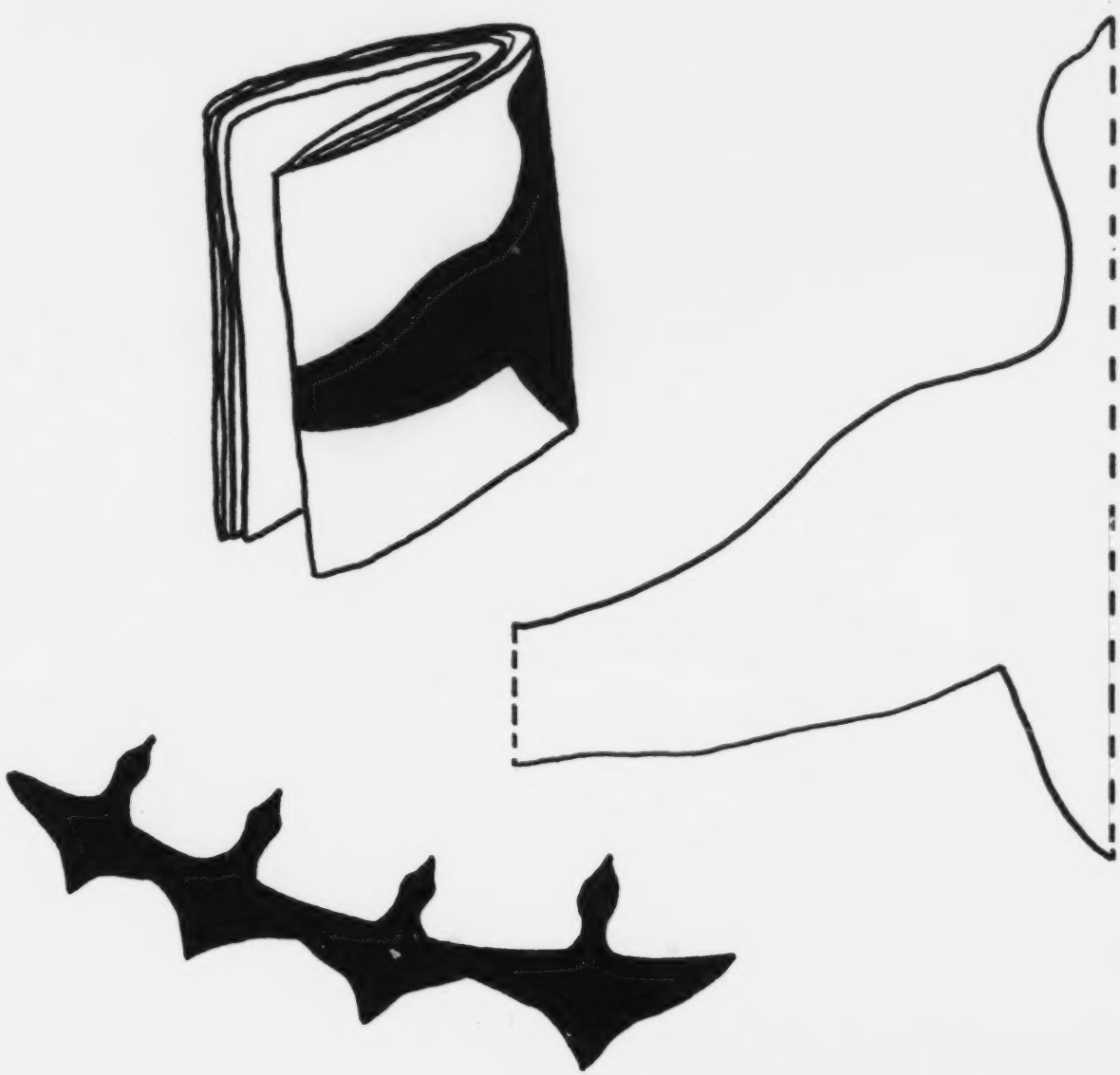
ACTIVITY SHEET SIX

GEESE CUTOUTS

1. Fold a 5" x 28" piece of newspaper from end to end in half, then in fourths, and then in eighths. (This will make four geese.)

2. Have the students draw a goose on the fold, using the pattern below. Be sure the dotted lines are on the folds. Cut only on the solid line.



STORYTELLERS

BILL CHATFIELD, the storyteller of *Mikinok and Waboozoons*, is an Ojibwe elder from the Leech Lake Band of the Minnesota Chippewa Tribe. He is actively involved in the instruction of Ojibwe language and culture in a variety of Twin Cities organizations. Mr. Chatfield has taught Ojibwe language classes at the Minneapolis Regional Native American Center; at the University of Minnesota; and in the public schools.

SUSAN WEYAUS is the storyteller of two legends in this unit: *The Legend of the Owl* and *Waynaboozhoo and the Geese*. She is an enrolled member of the Mille Lacs Band of the Minnesota Chippewa Tribe. Ms. Weyaus has taught headstart students in Onamia, Minnesota; served as a social worker aide at Phillips Junior High School in Minneapolis; and taught Ojibwe language to elementary students at Hans Christian Andersen School in Minneapolis.

LEGENDS OF THE WINNEBAGO

HOW THE GULLIES AND DITCHES CAME TO BE

THE TRICKSTER AND THE TREE

INTRODUCING *WUKJUNK KUHGUH*

A common character in Winnebago legends is *Wukjunk kuhguh*,* or "Foolish One." Stories told on winter nights were called *wy-cahn*. They would be told after lights went out and the fires were burning low. Generally, younger children fell asleep before the storyteller was finished. The stories told how things came to be, taught lessons on behavior, told about respect, related the teachings of animals, and were often humorous. The trickster was usually the central figure and the butt of his own joke.

DIRECTIONS FOR TEACHERS

1. Introduce the Winnebago trickster, *Wukjunk kuhguh*, to the students, emphasizing the following characteristics of Winnebago stories and of *Wukjunk kuhguh* from the above description:

   A. *Wukjunk kuhguh* is also known as "Foolish One."

   B. Stories often told how things came to be.

   C. The stories were often lessons on behavior and respect.

   D. The stories were often about the teachings of animals.

   E. The stories were often funny.

   F. *Wukjunk kuhguh* was usually the central figure.

   G. He often played jokes on people and animals.

   H. *Wukjunk kuhguh* was often the butt of his own joke.

2. Have the students dramatize each of the following passages from the stories *The Trickster and the Tree* and *How the Gullies and Ditches Came To Be*.

   "Ah, me," he muttered to himself. "It is no wonder that the people of my tribe say I am silly. All this time I have been having a pointing contest with a cottonwood tree!"

   "As time passes, so do the everyday moods of people. Even *Wukjunk kuhguh*, the trickster, had different moods."

   "No one knew why he was crying, but everyone tried to make him stop."

   "If you look around, you can still see gullies and ditches. Now you know how they came to be."

**Wukjunk kuhguh* (wuk junk kuh guh) is pronounced as one word.

HOW THE GULLIES AND DITCHES CAME TO BE

As time passes, so do the everyday moods of people. Even *Wukjunk kuhguh*, the trickster, had different moods.

One day, *Wukjunk kuhguh* began to cry. He cried and cried.

No one knew why he was crying, but everyone tried to make him stop. *Wukjunk kuhguh* just cried harder. Some thought he would never stop.

After three days and three nights of crying, *Wukjunk kuhguh* began to run out of tears. He knew he would soon have to stop. Because he cried for so long, he had a lot of crying to bring to a stop.

He held his breath just like babies do. Have you ever heard babies cry? After crying for a long time, they have to work hard to stop. Their crying has to stop a little bit at a time. They cry very hard, then whimper to a stop. They go, "Whih, whih, whih," and then finally stop.

As soon as *Wukjunk kuhguh*'s tears had run out, he had to go "Whih, whih, whih," too. *Wukjunk kuhguh*'s "Whih, whih, whih," was so great that the earth started to shake.

It shook and shook. *Wukjunk kuhguh* was frightened. When the shaking finally stopped, *Wukjunk kuhguh* was surprised to see large ditches in the earth! Not only that, but his tears had caused small valleys, or gullies, to form.

If you look around, you can still see gullies and ditches. Now you know how they came to be.

HOW THE GULLIES AND DITCHES CAME TO BE

CONCEPTS AND VOCABULARY

A. Breath - the air taken in or sent out by the lungs.

B. Ditch - a narrow hole in the ground, often made by digging.

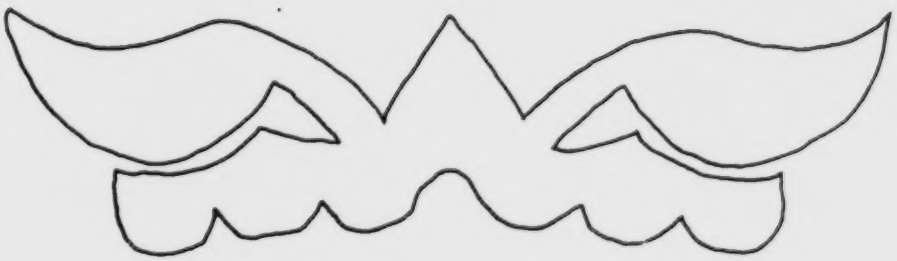
C. Gully - a small valley worn away by running water.

D. Mood - a person's emotion or feeling at a particular moment.

E. Trickster - a term often used to describe a unique character or figure in the legends of many Indian tribes. This character is often described as a cultural hero; as having supernatural as well as human characteristics; as having the ability to change into other forms; and as being mischievous.

F. Whimper - to cry with low, broken sounds.

G. *Wukjunk kuhguh* (wuk junk kuh guh) - the trickster or "Foolish One" of Winnebago legends.



HOW THE GULLIES AND DITCHES CAME TO BE

DISCUSSION SHEET

1. Why do you think *Wukjunk kuhguh* started crying?

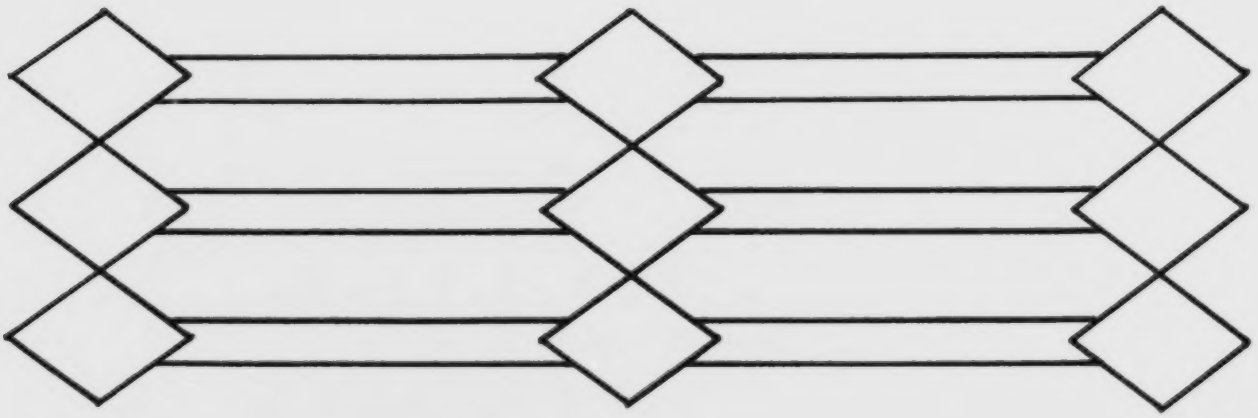
2. Who do you think tried to make *Wukjunk kuhguh* stop crying?

3. What were some of *Wukjunk kuhguh*'s different moods?

4. If you had a chance to make *Wukjunk kuhguh* stop crying, what would you do?

5. Why did *Wukjunk kuhguh* cry so long?

6. How did the gullies and ditches come to be?



HOW THE GULLIES AND DITCHES CAME TO BE

ACTIVITY SHEET ONE

COMPREHENSION

Read the story.

This is *Wukjunk kuhguh*, the Winnebago trickster. He cried and cried. His tears made small gullies. When he tried to stop crying, he had to go "Whih, whih, whih." His "Whih, whih, whih" was so great that the earth shook. This shaking made large ditches in the earth.

Underline the best title for the story.

How *Wukjunk kuhguh* Came To Be

How the Gullies and Ditches Came To Be

How the Sky Came To Be

HOW THE GULLIES AND DITCHES CAME TO BE

ACTIVITY SHEET ONE

COMPREHENSION

ANSWER

Read the story.

> This is *Wukjunk kuhguh*, the Winnebago trickster. He cried and cried. His tears made small gullies. When he tried to stop crying, he had to go "Whih, whih, whih." His "Whih, whih, whih" was so great that the earth shook. This shaking made large ditches in the earth.

Underline the best title for the story.

How *Wukjunk kuhguh* Came To Be

How the Gullies and Ditches Came To Be

How the Sky Came To Be

HOW THE GULLIES AND DITCHES CAME TO BE

ACTIVITY SHEET TWO

DEFINE THE WORDS

Write the word from the word list next to the correct meaning.

1. a small valley worn away by water _____

2. a narrow hole dug in the ground _____

3. to cry with a low, broken sound _____

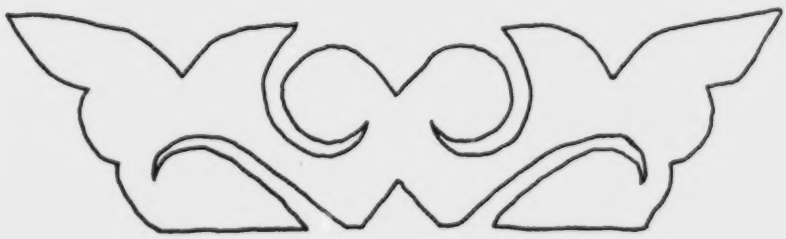
4. "Foolish One" _____

5. air taken in or sent out _____

6. emotion or feeling _____

WORD LIST

breath	gully	whimper
ditch	mood	trickster



HOW THE GULLIES AND DITCHES CAME TO BE

ACTIVITY SHEET TWO

DEFINE THE WORDS

ANSWERS

Write the word from the word list next to the correct meaning.

1. a small valley worn away by water GULLY
2. a narrow hole dug in the ground DITCH
3. to cry with a low, broken sound WHIMPER
4. "Foolish One" TRICKSTER
5. air taken in or sent out BREATH
6. emotion or feeling MOOD

HOW THE GULLIES AND DITCHES CAME TO BE

ACTIVITY SHEET THREE

CROSSWORD PUZZLE

Here are the clues to the puzzle. Only the vowels are missing.

Across

3. They cry very hard, then wh_mp_r to a stop.

4. The _ _rth started to shake.

5. Everyone tried to make him st_p.

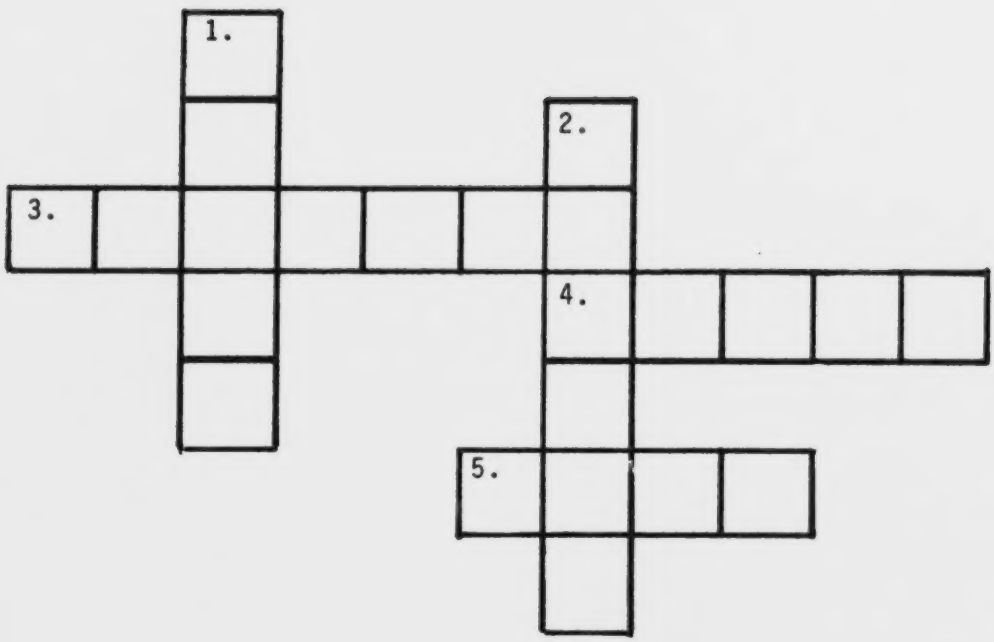
Down

1. One day, *Wukjunk kuhguh* began to cry. He cr_ _d and cried.

2. He held his br_ _th just like babies do.

VOWELS

a e i o u

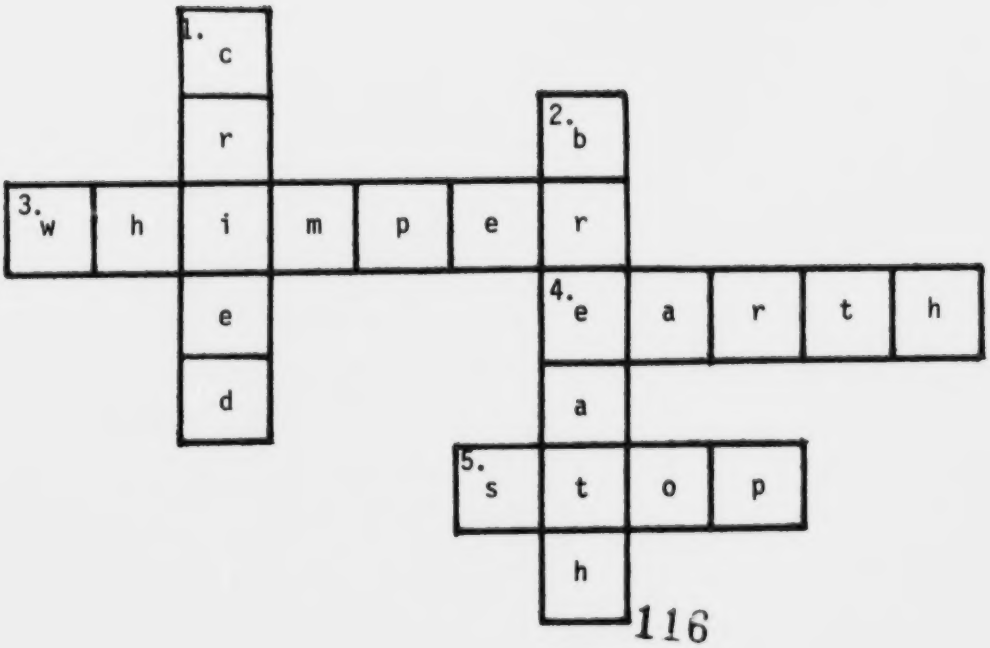


HOW THE GULLIES AND DITCHES CAME TO BE

ACTIVITY SHEET THREE

CROSSWORD PUZZLE

ANSWERS



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HOW THE GULLIES AND DITCHES CAME TO BE

ACTIVITY SHEET FOUR

FILL IN THE BLANKS

1. As time passes, so do the everyday moods of people.

   Which word means "feelings or emotions"?

   _ _ _ _ _ _

2. Even the trickster had different moods.

   Which word means "mischievous figure"?

   _ _ _ _ _ _ _ _ _ _ _

3. He held his breath just like babies do.

   Which word means "air taken in or sent out"?

   _ _ _ _ _ _ _

4. They cry very hard, then whimper to a stop.

   Which word means "to cry with a low, broken sound"?

   _ _ _ _ _ _ _ _ _

5. *Wukjunk kuhguh* was surprised to see large ditches in the earth!

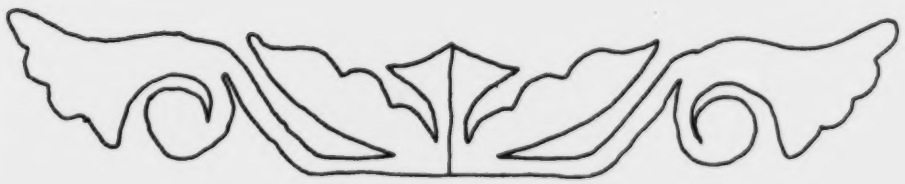
   Which word means "long, narrow holes often made by digging"?

   _ _ _ _ _ _ _ _ _

6. If you look around, you can still see gullies.

   Which word means "small valleys worn away by running water"?

   _ _ _ _ _ _ _ _



HOW THE GULLIES AND DITCHES CAME TO BE

ACTIVITY SHEET FOUR

FILL IN THE BLANKS

ANSWERS

1. As time passes, so do the everyday moods of people.

   Which word means "feelings or emotions"?

   M O O D S

2. Even the trickster had different moods.

   Which word means "mischievous figure"?

   T R I C K S T E R

3. He held his breath just like babies do.

   Which word means "air taken in or sent out"?

   B R E A T H

4. They cry very hard, then whimper to a stop.

   Which word means "to cry with a low, broken sound"?

   W H I M P E R

5. *Wukjunk kuhguh* was surprised to see large ditches in the earth!

   Which word means "long, narrow holes often made by digging"?

   D I T C H E S

6. If you look around, you can still see gullies.

   Which word means "small valleys worn away by running water"?

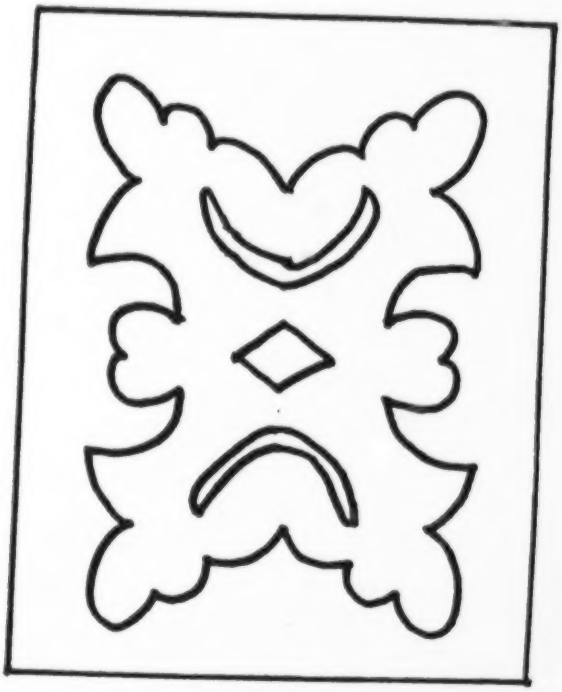
   G U L L I E S

HOW THE GULLIES AND DITCHES CAME TO BE

ACTIVITY SHEET FIVE

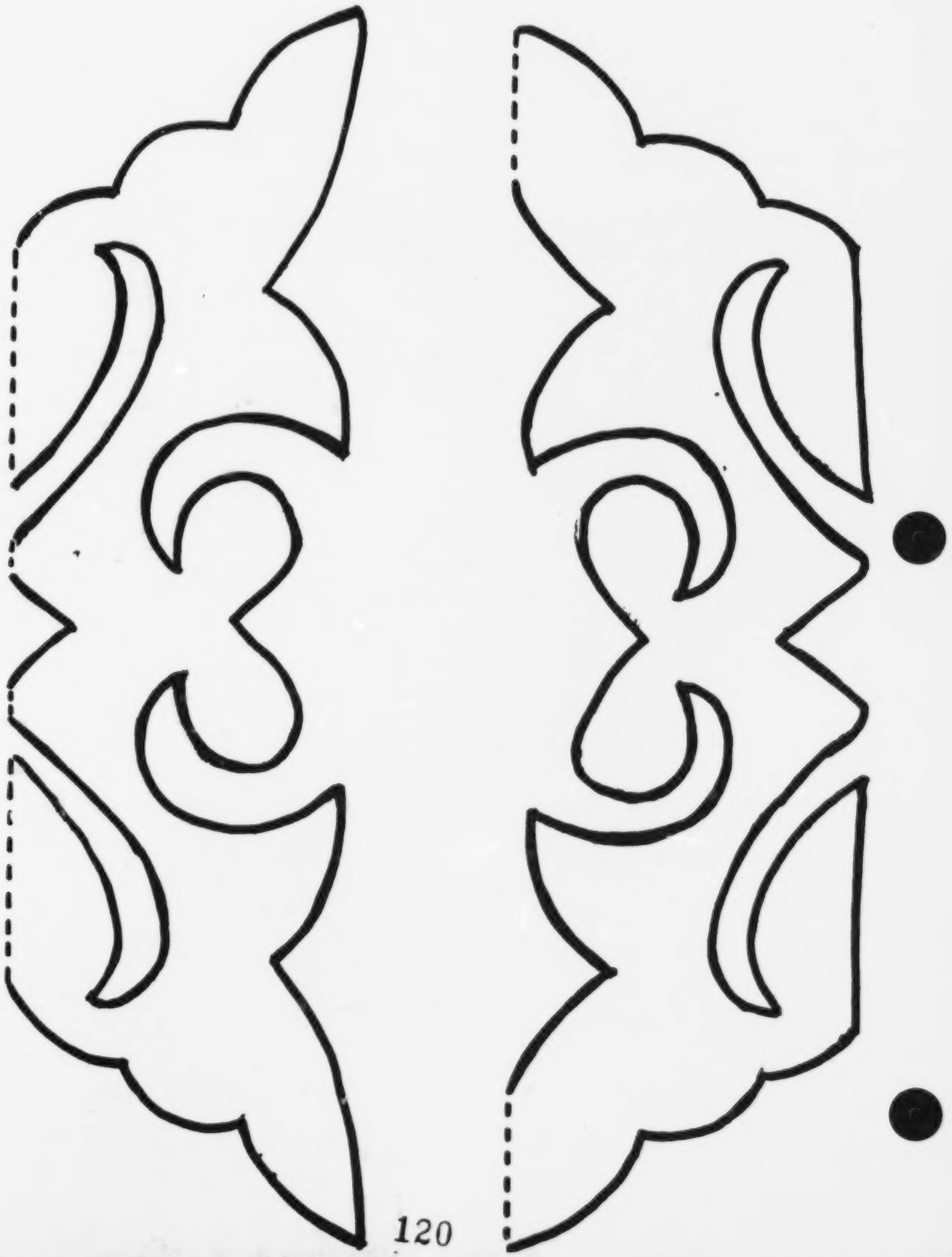
WINNEBAGO APPLIQUE DESIGNS*

1. Fold a 9 x 12 construction paper in half (4½ x 12).
2. Have the students draw a design on the fold, using the patterns provided. Be sure the dotted lines are on the fold. Cut only on the solid line.



* Winnebago designs courtesy of Minnie Grey Wolf Littlebear, Winnebago, Nebraska.

WINNEBAGO APPLIQUE DESIGNS



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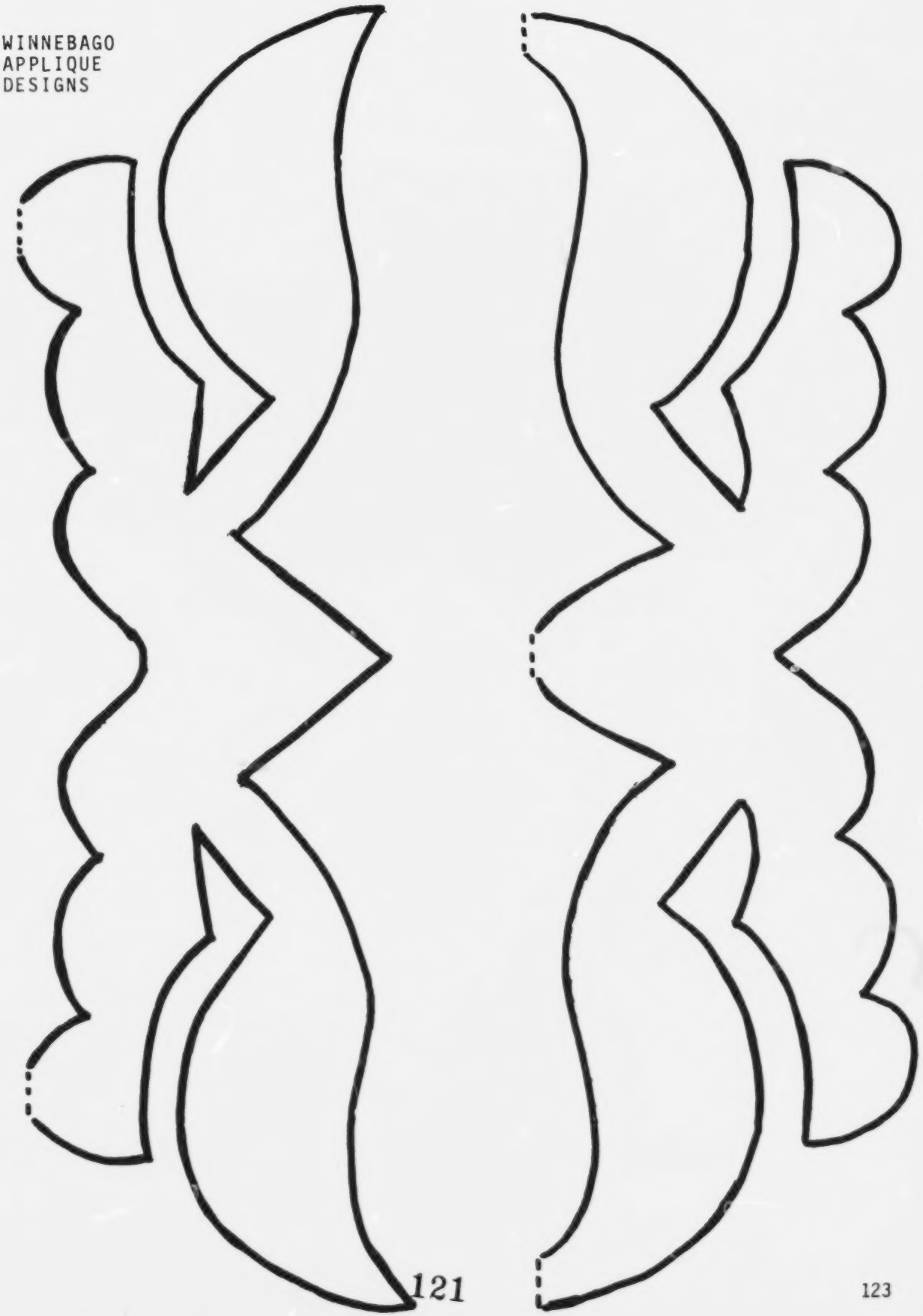
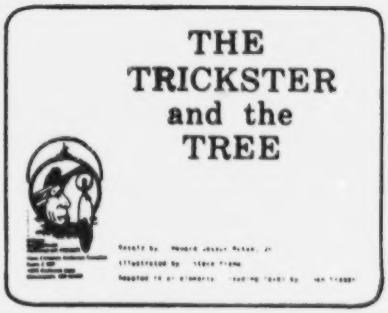
WINNEBAGO
APPLIQUE
DESIGNS





Did you ever play a trick on someone and end up having the trick played on you? In Winnebago legends there is a man who had that happen to him a lot. He has many names, but the Winnebago people call him the trickster.

One day when the trickster was out on a long walk, he came to the shore of a big lake. He looked across the lake and saw someone standing on the other shore. The trickster hollered, "Hello!," but no one answered him. The man on the opposite shore just stood still with his arm pointing toward the south.

The trickster was unhappy because no one answered him. He thought he'd show the man that it was not nice to be so impolite.

"Say, friend," he shouted. "I'll bet I can stand here and point south longer than you can!"

Still the man on the opposite shore did not answer. He just kept pointing south. So the trickster stood there with his arm pointing south. All through the winter, spring, summer, and fall he stood there.

He finally cried, "I am growing tired of this game." So he called out, "Say, friend, let's call it a tie," and he began walking around the lake.

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Just as he finished saying the last word, he came up next to the figure he had been calling to.

"Ah, me," he muttered to himself. "It is no wonder that the people of my tribe say I am silly. All this time I have been having a pointing contest with a cottonwood tree!"

And so the trickster moved on, thinking of how foolish he had been -- and of how hungry he was!

THE TRICKSTER AND THE TREE

CONCEPTS AND VOCABULARY

A. Contest - to try to outdo, as in a race; compete.

B. Figure - the form or shape of something; outline.

C. Foolish - silly.

D. Holler - to shout.

E. Impolite - without manners.

F. Mutter - to mumble.

G. Opposite - across from.

H. Trick - a joke.

I. Winnebago - a North American tribe of Indian people also known as *Hochugara* (ho chug gara). For further information about the Winnebago, see Section VII, Resources.

THE TRICKSTER AND THE TREE

DISCUSSION SHEET

1. Why did the trickster become unhappy when no one answered his hello?

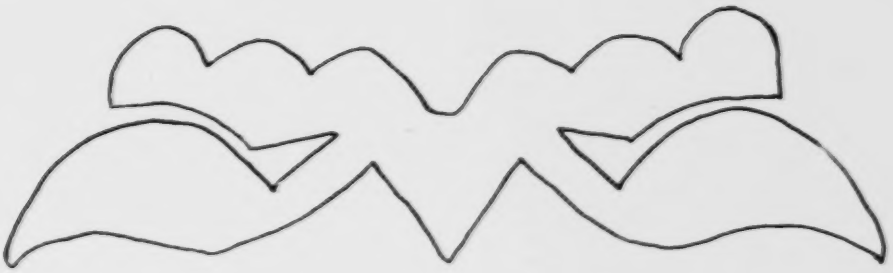
2. Why do you think the trickster thought a man was pointing south?

3. Why do you think the trickster wanted to have a pointing contest?

4. Who do you think won the contest?

5. How do you think the trickster felt when he realized he had been having a pointing contest with a cottonwood tree?

6. Tell about a trick you played on someone that ended up as a joke on you.



THE TRICKSTER AND THE TREE

ACTIVITY SHEET ONE

COMPREHENSION

Read the story.

The Winnebago people call me the trickster.

I had a pointing contest with a cottonwood tree.

The tree looked like a man.

Read the question and underline the answer.

Why did the trickster have a pointing contest with a tree?

The tree asked the trickster to have a contest.

The tree looked like a man.

THE TRICKSTER AND THE TREE

ACTIVITY SHEET ONE

COMPREHENSION

ANSWER

Read the story. Read the question and underline the answer.

The Winnebago people call me the trickster.
I had a pointing contest with a cottonwood tree.
The tree looked like a man.

Why did the trickster have a pointing contest with a tree?

The tree asked the trickster to have a contest.

The tree looked like a man.

THE TRICKSTER AND THE TREE

ACTIVITY SHEET TWO

DEFINE THE WORDS

Write the word from the word list next to the correct meaning.

1. an Indian tribe _____

2. without manners _____

3. shout _____

4. silly _____

5. shape _____

6. across from _____

7. mumble _____

8. compete _____

9. joke _____

WORD LIST

contest	figure	impolite
mutter	Winnebago	holler
opposite	foolish	trick

THE TRICKSTER AND THE TREE

ACTIVITY SHEET TWO

DEFINE THE WORDS

ANSWERS

Write the word from the word list next to the correct meaning.

1. an Indian tribe WINNEBAGO
2. without manners IMPOLITE
3. shout HOLLER
4. silly FOOLISH
5. shape FIGURE
6. across from OPPOSITE
7. mumble MUTTER
8. compete CONTEST
9. joke TRICK

THE TRICKSTER AND THE TREE

ACTIVITY SHEET THREE

FILL IN THE BLANKS

1. In Winnebago legends there is a man who is a trickster.

   Which word is the name of an Indian tribe?

   _ _ _ _ _ _ _ _ _ _

2. Did you ever play a trick on someone?

   Which word means "joke"?

   _ _ _ _ _

3. The trickster hollered, "Hello!"

   Which word means "shouted"?

   _ _ _ _ _ _ _ _ _

4. The man on the opposite shore just stood still.

   Which word means "across from"?

   _ _ _ _ _ _ _ _ _

5. He'd show that fellow not to be so impolite.

   Which word means "without manners"?

   _ _ _ _ _ _ _ _ _

6. He came up next to the figure he had been calling to.

   Which word means "shape"?

   _ _ _ _ _ _

7. "Ah, me," he muttered to himself.

   Which word means "mumbled"?

   _ _ _ _ _ _ _ _ _

8. "I have been having a pointing contest," said the trickster.

   Which word means "to compete"?

   _ _ _ _ _ _ _

9. The trickster moved on, thinking of how foolish he had been.

   Which word means "silly"?

   _ _ _ _ _ _ _

ACTIVITY SHEET THREE

FILL IN THE BLANKS

ANSWERS

1. In Winnebago legends there is a man who is a trickster.

   Which word is the name of an Indian tribe?

   W I N N E B A G O

2. Did you ever play a trick on someone?

   Which word means "joke"?

   T R I C K

3. The trickster hollered, "Hello!"

   Which word means "shouted"?

   H O L L E R E D

4. The man on the opposite shore just stood still.

   Which word means "across from"?

   O P P O S I T E

5. He'd show that fellow not to be so impolite.

   Which word means "without manners"?

   I M P O L I T E

6. He came up next to the figure he had been calling to.

   Which word means "shape"?

   F I G U R E

7. "Ah, me," he muttered to himself.

   Which word means "mumbled"?

   M U T T E R E D

8. "I have been having a pointing contest," said the trickster.

   Which word means "to compete"?

   C O N T E S T

9. And so the trickster moved on, thinking of how foolish he had been.

   Which word means "silly"?

   F O O L I S H

THE TRICKSTER AND THE TREE

ACTIVITY SHEET FOUR

MAZE

Help the trickster get to the tree.

THE TRICKSTER AND THE TREE

ACTIVITY SHEET FIVE

BINGO

Make a bingo card using the words from the word list below. Mix the words up, then write one word in each box.

WORD LIST

contest	figure	impolite
mutter	Winnebago	holler
opposite	foolish	trick

ACTIVITY SHEET FIVE

BINGO

DIRECTIONS FOR TEACHERS

1. Duplicate and distribute Activity Sheet 5, Bingo, to each student.

2. Have each student make a bingo card, randomly using the words from the word list. Random order is important to make certain that the cards vary.

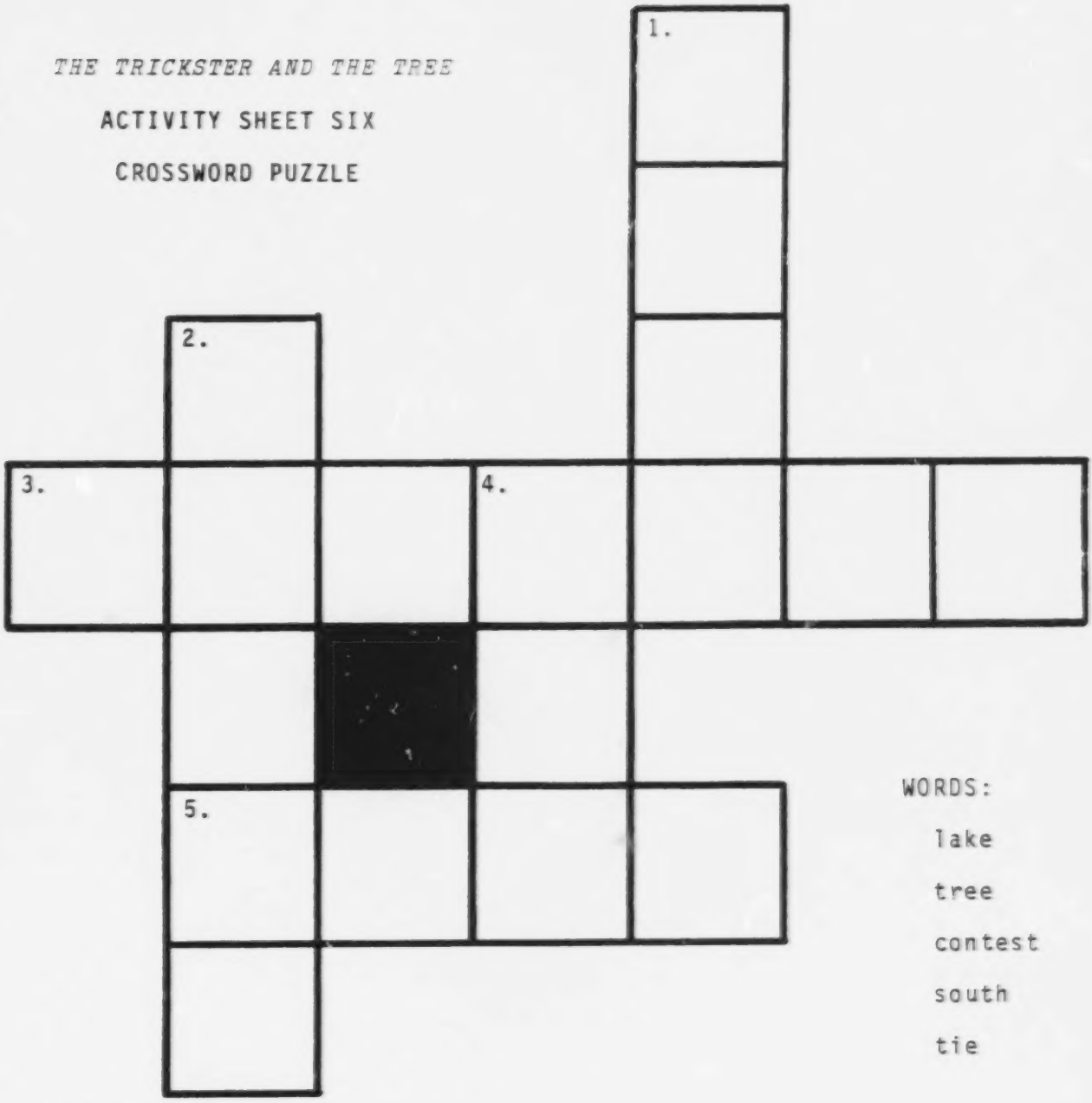
3. After the students have made their cards, call out word meanings, either in the order given below or at random. Have the students mark the appropriate word on their bingo cards. For example, if you say "across from," the students should mark the word "opposite." Play like bingo; the person who fills in a row or a column first wins.

WORD MEANINGS	WORD LIST
1. Form, shape, outline	figure
2. Compete	contest
3. Silly	foolish
4. Shout	holler
5. Without manners	impolite
6. Mumble	mutter
7. Across from	opposite
8. A joke	trick
9. A North American tribe of Indian people also known as *Hochugara* (ho chug gara)	Winnebago

THE TRICKSTER AND THE TREE

ACTIVITY SHEET SIX

CROSSWORD PUZZLE



WORDS:

lake

tree

contest

south

tie

CLUES:

Across

3. They were having a pointing __ __ __ __ __ __ __.

5. The trickster was having a pointing contest with a __ __ __ __.

Down

1. The trickster was walking by a big __ __ __ __.

2. He and his friend were pointing __ __ __ __ __.

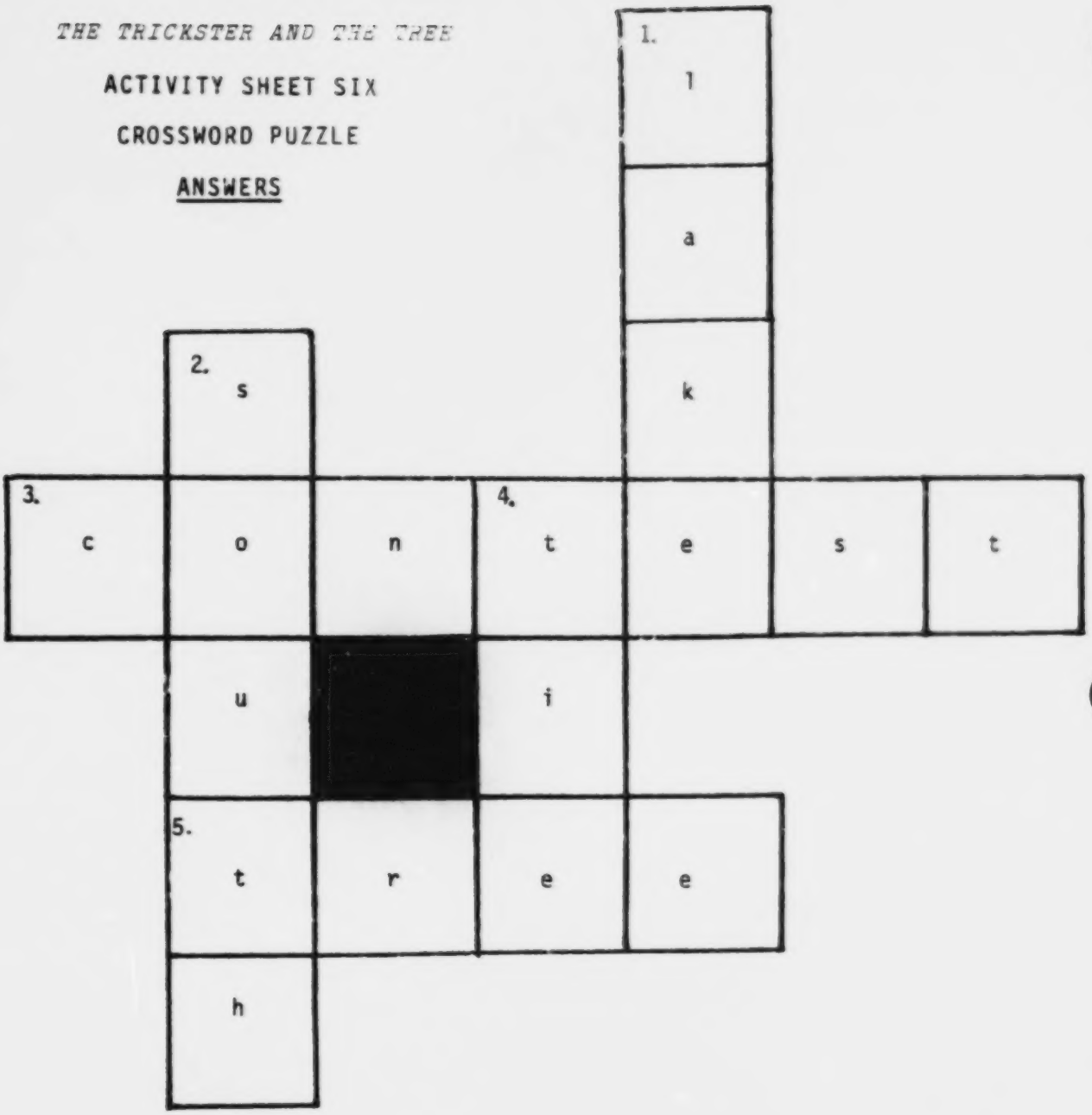
4. The trickster called the contest a __ __ __.

THE TRICKSTER AND THE TREE

ACTIVITY SHEET SIX

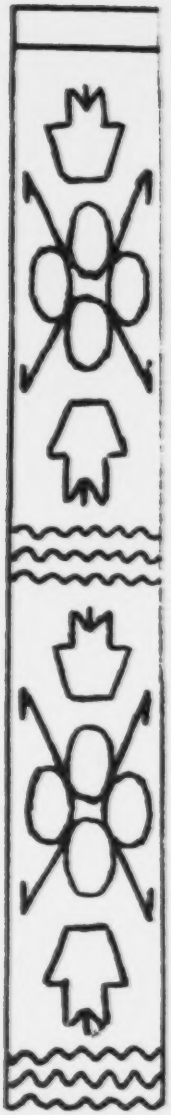
CROSSWORD PUZZLE

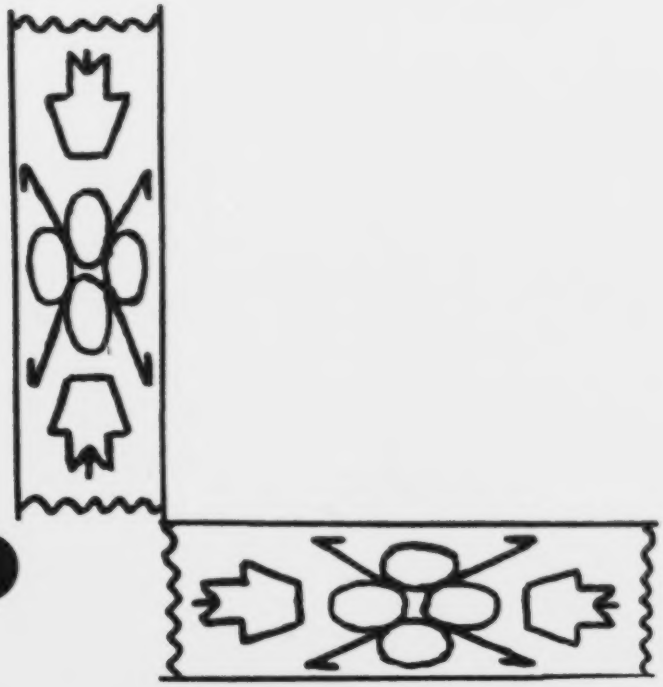
ANSWERS



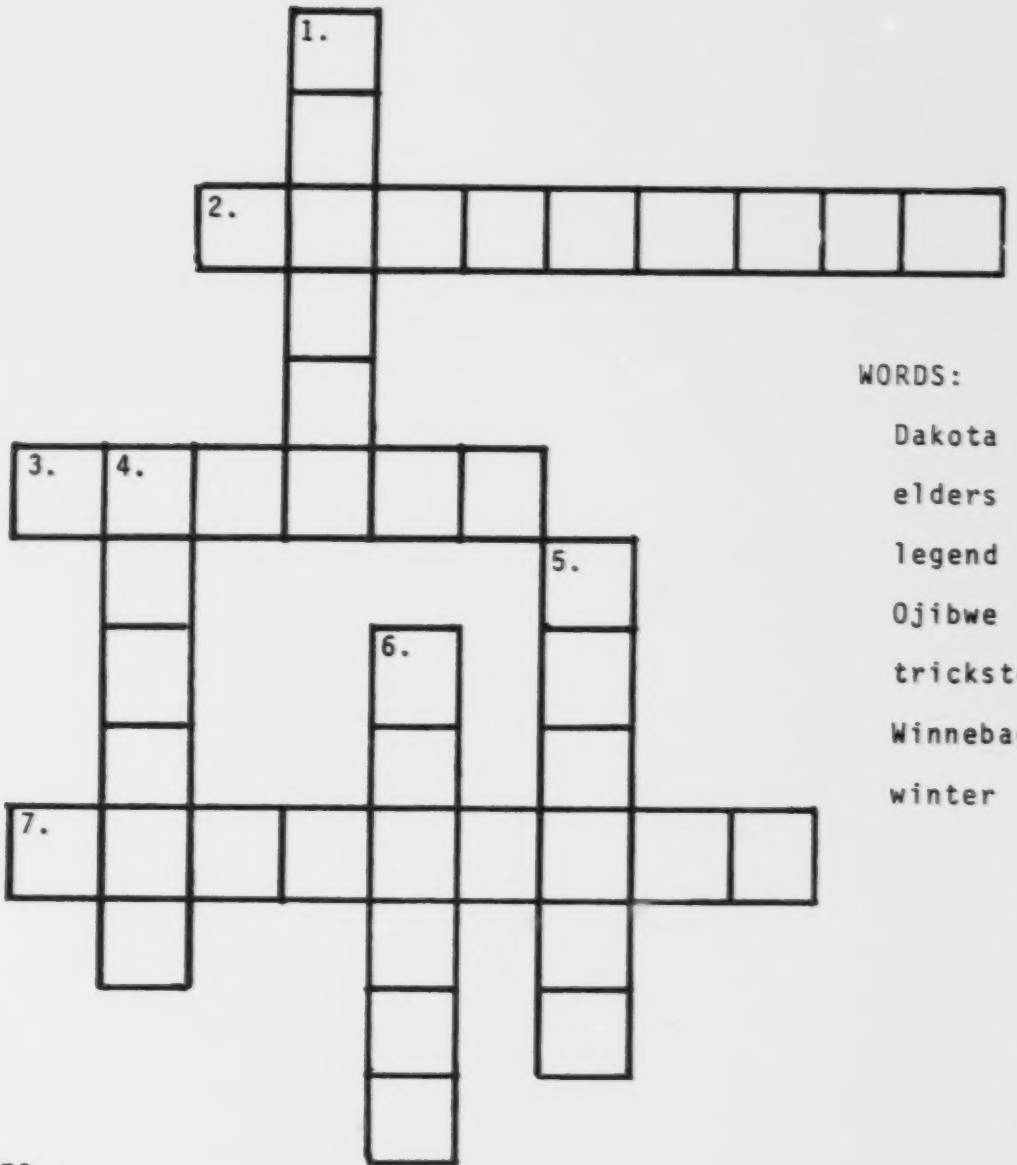
STORYTELLER

HOWARD MCKEE, JR., the storyteller of *The Trickster and the Tree* and *How the Gullies and Ditches Came To Be*, is an enrolled member of the Nebraska Band of Winnebagos. He has taught Winnebago language and culture in the St. Paul Schools and is developing a writing system for the Winnebago language. For more information about Mr. McKee, see Section VII, Resources.





LEGENDS CROSSWORD PUZZLE



WORDS:

Dakota
elders
legend
Ojibwe
trickster
Winnebago
winter

CLUES:

Across

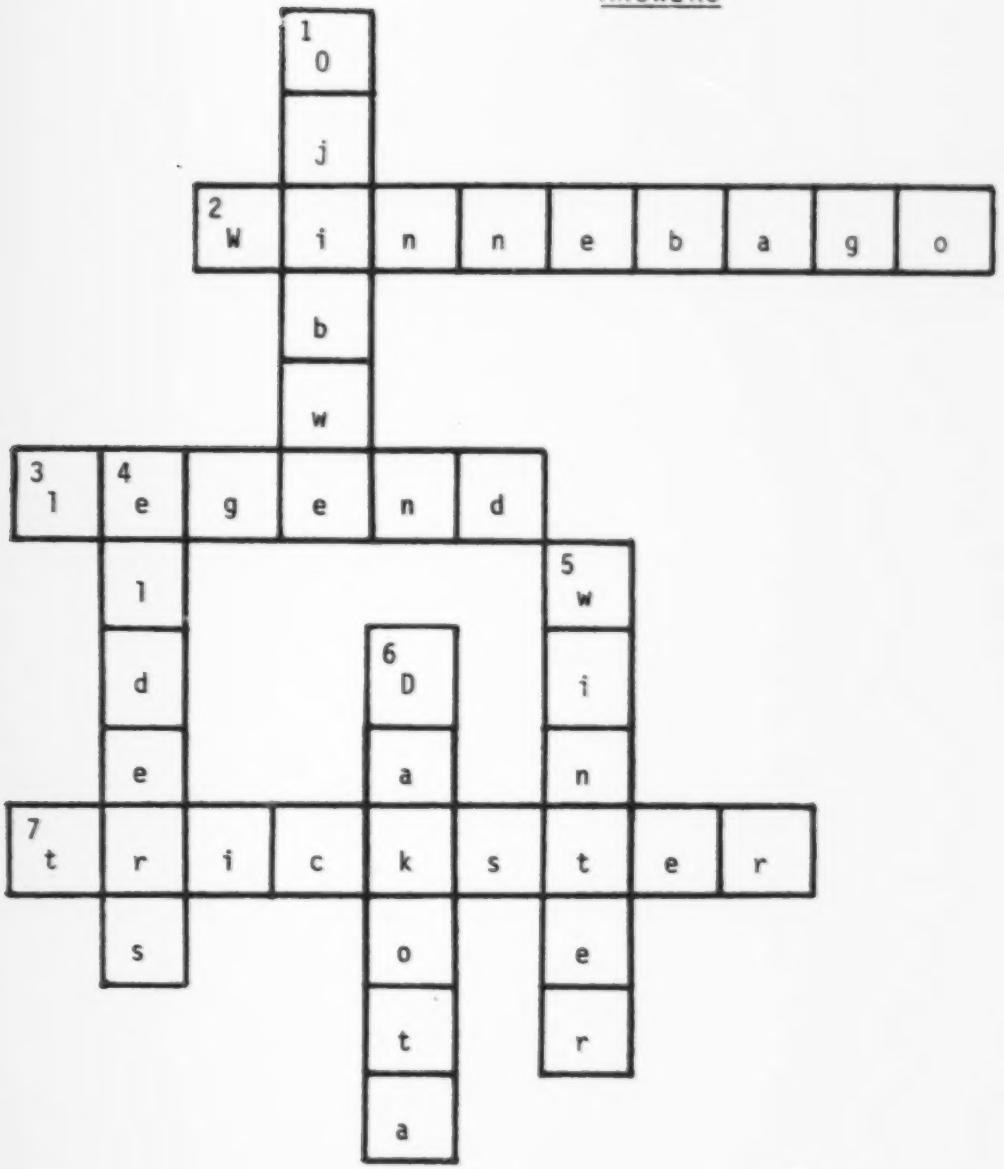
2. *Wukjunk kuhguh*'s tribe.
3. A story handed down orally from one generation to another.
7. This figure can change into other forms.

Down

1. *Waynaboozhoo*'s tribe.
4. These persons are usually the storytellers.
5. The season in which most legends are told.
6. *Unktomi*'s tribe.

LEGENDS CROSSWORD PUZZLE

ANSWERS



ARTISTS

PATRICK DES JARLAIT, JR. is an Ojibwe artist. He is an enrolled member of the Red Lake Band of Chippewa Indians in Minnesota. Patrick attended the Institute of American Indian Art in Santa Fe, New Mexico from 1972 to 1974 and the Minneapolis College of Art and Design from 1974 to 1977, graduating with a Bachelor of Fine Arts degree in 1977. Patrick's art work has been exhibited in Scottsdale, Arizona; Santa Fe, New Mexico; and numerous locations in Minnesota. Patrick illustrated: *Mikinok and Waboozoons, Tibdo* and *Waynaboozhoo and the Geese.*

STEVE PREMO is an Ojibwe artist. He was born in Minneapolis, Minnesota on July 12, 1952, and is enrolled at Mille Lacs Reservation in Minnesota. Steve attended the Institute of American Indian Art in Santa Fe, New Mexico and the University of Minnesota in Minneapolis. He won second place in a National Indian art show in Scottsdale, Arizona for a woodcut print. Steve illustrated: *How the Gullies and Ditches Came To Be, The Legend of the Owl, The Trickster and the Tree* and *Unktomi and the Ducks.*